

Father Joaquin Saenz y Arriaga, S.J.

Antisemitism and the Ecumenical Council - What is Progressivism?

Translation by Gelasius (ofsaintthomas on X)



Translators Introduction and Preface

Hello my friends, this will be one of my briefer works that I translate among other projects. My translation efforts are truly for the love of the Church and for the salvation of souls through these amazing writers such as Fr. Joaquin Saenz y Arriaga who may rest in peace with God almighty. This translation is easy for me because I am a native Spanish speaker like Fr. Joaquin so this translation will be rather quick and simple but may our readers benefit from this. In case you are unaware, Fr. Joaquin Saenz y Arriaga was a Mexican Jesuit priest who was one of the first clerics to adhere to Sedevacantism in the late 1960s to the early 1970s when he was called to the heavenly kingdom. He was excommunicated by the false Vatican II Church under Paul VI but it was thanks to him and Bishop Moises Carmona that faithful people can hear Mass and receive the holy sacraments in Mexico, Latin America and in Spain today because of the efforts of the Priestly Society of Trent. (Sociedad Sacerdotal de Trento). His early clerical life was marked by the Cristero War in Central Mexico in the late 1920s and risked his life for Catholic education in Mexico. Later on in his life during Vatican II, Fr. Joaquin was tasked with going against the development of *Nostra Aetate* which was pioneered towards the improvement of Jewish-Catholic relationships and later in his life he finally declared Paul VI an antipope in his magnum opus "*The New Montinian Church*" and "*Sede Vacante: Paul VI is Not a Legitimate Pope.*" which are still

foundational to Sedevacantism today. In this translation I hope to honor Fr. Joaquin to the best of my ability for he was a faithful son of the Church. I have recently wrapped up my commentary on the Alta Vendita and should be out on archive.org if you are unaware and translating Fr Charles Rene Billuart's second volume of sermons and Denis the Carthusians Commentary on Genesis.

The author testifies to his unwavering adherence to the Catholic faith and is willing to correct any doctrinal errors that legitimate authority may deem necessary to point out to him.

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Authors Preface

I have loved and love the Church with all the sincerity and fervor of which my poor person could be capable of. I have worked and fought according to my limited means, for the holy cause of God and in these struggles I have exhausted all that I am and all that I can. For those of us who have Spanish traditions and ideals, this stance fits and conforms to the purest style of the ancient Hispanic tradition of that “Eternal Hispanidad” of which Morente speaks, which signifies neither stagnation nor reaction, nor does it represent hostility to true progress but rather consists precisely in the harmonious growth in all its moments and manifestations bears the stamp and style that define the very essence of our nationality.

[As a] Priest of Christ, I adhere to the old apostolic traditions of Catholicism and I cannot accept that the Church of Christ – our Church – has lived in error for so many centuries and that it is now necessary to rediscover the spirit of the new testament buried by the nefarious work of the Councils and the Popes.

This work aims to point out the enemy and demonstrate once again the covert, synchronized, worldwide and permanent work that international Jewry has carried out and continues to carry out everywhere to destroy the very foundations of orthodoxy and Catholic unity.

FR. JOAQUIN SAENZ Y ARRIAGA, S.J.

ANTISEMITISM AND THE ECUMENICAL COUNCIL

We are in one of the most enigmatic, turbulent, and disconcerting moments in human history. Our principles, our ideology, our very beliefs seem to creak and collapse. We have to review everything, we have to acknowledge that we were wrong, we have to ask forgiveness of our eternal enemies, who, pretending to be what they are not, and what they do not feel, and what they do not seek or want, hypocritically extend their friendly hands to us.

I sincerely acknowledge the apostolic zeal that has launched some men of the Church into this most perilous adventure, this ambitious and fluctuating policy of the so-called "openness to the left," of "ecumenical dialogue," of the most tender and indulgent benevolence toward "the separated brethren." But nothing can deny that our charity cannot compromise the truth, not a single truth of the immutable doctrine of the deposit of Divine Revelation. I do not have true charity toward men when I do not love God above all things. Because I believe in God, that is why I believe in the Pope and I believe in the Council and I believe in the bishops; because I want to love God above all things, that is why I want to love and revere and obey his ministers and representatives here on earth

It is very curious to observe the psychological phenomenon of many of the most prominent proponents of progressive ideas, who, while being all ears,

understanding, and kindness to the "separated brethren," are, on the other hand, all harshness, all contempt, all lack of charity toward those of us who, firm in traditional doctrine, in the dogmatic definitions of the Church, do not accept, nor do we want to submit to the novelties with which they want to confront us today and adapt our faith to the claims of those whom, until yesterday, were considered heretics, schismatics and enemies of God.

Humor, which mitigates and alleviates the most serious conflicts of humankind, has provided tasty outlets and timely criticisms to express this comment that is on the lips of both the wise and the ignorant. An excellent priest once told me *"We have to become Orthodox, Protestant or Freemasons to be treated as 'separated brethren'. Then we will have the benevolence that we do not have now."* Another example: They say that the devil was at the council, and when the council fathers wanted to cast him out, he also claimed his rights as a "separated brethren".

Perhaps the most outstanding promoter of this ecumenical work is the German Cardinal Augustine Bea, S.J. Despite his age – he is now an elderly octogenarian - his Eminence has displayed extraordinary activity in this field. The number of non-Catholic observers to the council, thanks to his astonishing dynamism and his generous condescensions towards "separated brethren", rose from 49, who attended the first sessions of the Council representing 17 non-Catholic churches to 66 who in this second stage represent 22 churches than our own.

The Associated Press, on Friday, October 18, 1963, after reporting on the audience granted by Paul VI to those non-Catholic observers, tells us: "Meanwhile a document against antisemitism is announced to be ready for presentation to the Council. The document, a new chapter in a schema on

ecumenism—the search for Christian unity—emphasizes the Catholic doctrine that all humanity shares responsibility for the crucifixion of Christ”...

A source close to the Cardinals Secretary indicated: “One thing we hope for from this project is that it will help put an end to the use of scriptural references to the crucifixion by antisemitic organizations as the basis for pamphlets to spread hatred against Jews.”

“The document..”, the Associated Press continues, “..examines the Judeo-Christian roots of Western Civilization and emphasizes the Catholic teaching that discrimination against an entire people for the faults of a few is a grave sin against justice and charity.” This Associated Press report, which in its quoted paragraphs can well be attributed to Monsignor Mendez Arceo, deserves granting it all the authenticity one might wish, a scrupulous analysis and a frank and categorical refutation. Let us distinguish the concepts contained in the words literally copied:

1. – It is stated that the council or rather the secretariat presided over by Cardinal Bea, is preparing a document, dogmatic constitution or disciplinary decree condemning antisemitism. I imagine that the evident reason for this solemn condemnation is that antisemitism is a perverse and diabolical heresy against the Church of Christ. Why? For discriminating and persecuting a people, a race, a social group of humanity? In that case, I hope the council, with a more ecumenical vision, will dogmatically condemn all racial segregation and discrimination among men. All hegemonies, all human inequalities that engender division, that cause injustices, that are permanent sources of nonconformities, of resentful hatreds and repugnant tyrannies

between men, must be dogmatically condemned by the Council. It is necessary that the Church begins to urge equality, the "egalite", which the French Revolution had already proclaimed before and which at heart is a profoundly Christian concept. For it would be intolerable and contradictory for the Council to extend its protective mantle only over the Jews, leaving so many other groups of people ignored and abandoned, whose conditions are undoubtedly more difficult, more inhuman, more odious than those suffered or ever suffered by the children of Israel. Would it seem just to us that, while the Council condemned antisemitism, it left communism, which has devastated and enslaved so many peoples, covering half the world with blood, pain, and extermination, without solemn and public condemnation?

2. According to the Associated Press report, Cardinal Bea, along with Monsignor Méndez Arceo and the other progressive elements "Driven by conscience," they want to absolve the Jews once and for all of responsibility for the deicide of Jesus Christ. "It wasn't the Jews", they say, contradicting history and tradition; "it was all of humanity, it was a perverted humanity that crucified the Redeemer." Doesn't the symbol of our faith say so: "He descended from heaven for us men and for our salvation. He was crucified also for us..." Yes, he came down from heaven, was incarnated, and died crucified for us all. Annas and Caiaphas and the entire Sanhedrin bear the same responsibility for that crime that Your Eminence or Your Most Reverend Excellency could have. I don't believe, however, that they want to make those their own blasphemous words: "May his blood be on us and on our children!"

I do not deny that all humanity shares, in some sense, as the poor and miserable sinners that we all are, the responsibility for the passion of Jesus Christ; but, this collective responsibility I do not deny that all humanity shares, in some sense, as the poor and miserable sinners that we all are, the responsibility for the passion of Jesus Christ; but this collective responsibility has nothing to do with the personal, direct, formal crime of deicide that the Synagogue committed. Judas, a member of the Apostolic College, betrayed the Lord; and we are not going to say, despite our personal responsibility, that the crime of Judas is the crime of Cardinal Bea, nor of the Bishop of Cuernavaca.

When Jesus Christ wept over the deicide city of Jerusalem, when he prophetically announced the divine punishments that would fall upon his people, if the thesis we are discussing is true, the Lord announced divine injustice. Why punish those innocent people for a crime that was equally imputable to all humanity? Why call Judas "son of perdition," if he did nothing more than carry out the divine decree?

Perverted humanity, in its misfortune, drew upon itself the infinite mercy of God, and justice exchanged a kiss of reconciliation with the infinite goodness that found the path to our perverted humanity, in its misfortune, drew upon itself the infinite mercy of God, and justice exchanged a kiss of reconciliation with the infinite goodness that found the way of our salvation through the Incarnation, passion, and death of the Father's Only Begotten Son; but, that

Infinite Mercy was especially despised, outraged, and sacrificed by the ingratitude and perfidy of the decide people.

3. I did not know that it was "Catholic teaching" that the discrimination of a people for the faults of a few is a great sin against justice and charity." Who discriminated against that people, God, us, or their leaders?

The people of Israel were the people chosen by God to preserve the deposit of divine revelation and prepare for the coming of Jesus Christ. Everything was foreseen, everything was announced, throughout time, by the mouths of the prophets. And yet, when the fullness of time had come, "he came to his own, and his own people did not receive him." There were times when it seemed that, faced with the evidence of the holiness of the Lord's life and teaching, faced with his many and wondrous miracles, the multitudes were approaching the recognition and acceptance of their Messiah. From the good faith of the people sprang those phrases: "No man like this has ever appeared in Israel." "Could this be the Son of David?" But the Pharisees and the leaders of the Synagogue answered, with a tone of contempt and gestures of revenge: "This man casts out demons by the authority and power of the Prince of Darkness." And the seduced and deceived people followed their leaders, who never recognized either the divine legation, the messiahship, or much less the divine sonship of Jesus.

In the Lord's trial, it becomes clear that the true, the only cause of His condemnation and death was His categorical affirmation of being the Christ,

the promised Messiah. This affirmation was intolerable to the boundless ambition and satanic pride of His enemies, who dreamed of a material kingdom and the domination of all other peoples of the earth. The dark history of the Synagogue cannot be understood by anyone who loses sight of this dominant and insatiable ambition of the leaders of the Jewish people. For them, the denial of Christianity, their centuries-long struggle against it, is nothing but the logical consequence of their bloody rejection of the Messiah. Christ lives in His Church, and the obstinate perfidy of His mortal enemies must continue to conspire, persecute, and plot the death of the Mystic Christ, just as they conspired, persecuted, and plotted the heinous crime of Calvary. It is not us who discriminated against the people of Israel; it is their leaders, their synagogue who rejected the Son of God, sent by his Eternal Father to save the world, and brought the divine curse upon the chosen people. The veil of the tabernacle was torn, and the Old Covenant was replaced by the New.

It is true that not all Jews were equally guilty. It was their leaders, the Synagogue, the proud sect of the Pharisees who, in their implacable hatred of Jesus Christ, exhausted all intrigue and slander to crucify their Messiah. But human solidarity often means that the righteous pay for the sinners. In the flood, the children who perished were certainly not personally responsible for "the corruption of the flesh" that brought about that universal punishment. Adam's sin was a personal sin, but Adam, the physical head, was also the moral head, the legal representative of all his descendants; that is why Saint Paul says that in him we all sin and all incur

the common condemnation. Is this an unjust condemnation; is it a divine absurdity?

Who, however ignorant, will now deny the very special solidarity that exists among the people of Israel? Jewish blood is unmistakable, and however mixed it may be, it never ceases to show the good and bad characteristics of the race that was once the Lord's chosen people

4. The Associated Press report tells us that the zeal of His Eminence Cardinal Bea and His Excellency the Bishop of Cuernavaca—they appear to be the main promoters of the project against antisemitism—hopes that said conciliar decree "will help put an end to the use of scriptural references to the crucifixion by antisemitic organizations as the basis for pamphlets to spread hatred against Jews." How many sophisms in so few words! Which demonstrates that the use of these "references" is incorrect, arbitrary, false, and slanderous. It would be necessary to suppress the entire twenty-century Christian tradition that has unanimously used the same language, held the same beliefs, and meditated on and lived the words of the Old and New Testaments. It is not only the antisemitic organizations nor is it merely books or pamphlets that have made use of these references; it is the Holy Fathers, the Popes, the Councils, it is the liturgy of the Church, it is the same Bible that indelibly condemns the perfidy of the people of Israel. The silence demanded by the promoters of the project in defense of international Jewry implies, in a way, an intolerable condemnation of Sacred Scripture. To eliminate scriptural references would require eliminating the historical value and divine inspiration of the Bible. Why silence Scripture? Is it because it lies, or because

it tells the truth? Scripture does not lie, nor can it lie, because it is the word of God. Therefore, the true reason for the silence they want to impose on us is the truth, the indelible truth, recorded in the Sacred text, which, in the mouth of God, condemns the perfidy, ingratitude, and wickedness of the "stiff-necked people."

"If you truly obey the voice of the Lord your God, carefully observing all his commands I am giving you today and putting them into practice, the Lord your God will set you high above all the peoples on earth."... But these divine blessings were conditional; they required faithful observance of the divine law. If the people of Israel did not practically accept God's precepts, if they wanted to shake off the yoke of His divine law, the Lord would also unleash upon them the fury and punishments of His infinite justice:

"But if you do not obey the voice of the Lord your God, keeping all His commandments and all His laws that I am commanding you today, behold, these are the curses that will come upon you and overtake you: You will be cursed in the city and cursed in the country. Cursed will be your basket and cursed will be your kneading trough. Cursed will be the fruit of your womb, the produce of your ground, and the offspring of your cattle and sheep. Cursed will you be when you come in and when you go out. And the Lord will command the curse upon you, And the Lord will send on you curses, confusion, and threats in all that you undertake, until you are destroyed and perish quickly, because of the wickedness of your deeds, with which you turned away from Me..." (Deuteronomy 27).

The word of God is written. Heaven and earth will pass away, but that word

will not pass away. Not only did they break God's Commandments and all that He had established as an absolute condition to perpetuate His blessings and make Israel the Chosen People; but that the Hebrews, violating the covenant with God, breaking divine law, and blasphemously and bloodily rejecting the promised Christ, made themselves guilty of deicide, and with that crime inaugurated a horrendous series of crimes that they have committed for two thousand years against humanity regenerated and sanctified by Christ. Just as absurd would be the assertion that every Jew, by virtue of being Jewish, is a criminal, as, changing the qualifiers, the assertion that every Jew, by virtue of being Jewish, is incapable of any crime, even the crime of crimes, the crime of deicide.

IS THE CONDEMNATION AND PUBLIC EXPOSURE OF THE CRIMES OF INTERNATIONAL JEWRY ANTISEMITIC?

It is necessary to clarify the meaning of the terms in order to avoid falling prey to sophisticated propaganda, which would seek to mislead opinions and thus prevent the necessary defenses of all that we are and all that we believe Anti-Semitism—that crime, now elevated to the category of crimes against humanity, perhaps even crimes against divinity, because when faced with crimes of which Jews have been victims, the crimes perpetrated by them as secular and multimillion-dollar genocides are erased or do not exist if the victims are Christians—and quite another thing is the reaction of the free world to the atrocious and secular misdeeds of Kabbalistic and Talmudic Judaism. Racist, deterministic, materialistic anti-Semitism has never existed among Christians. The founder of Christianity was Jewish, and Jews have been not only its apostles, its first faithful, but also countless and illustrious defenders and champions of the Christian cause. A Jew, by virtue of being Jewish, is not fatally driven to evil; he can be and is a subject of good. Jesus Christ also died for them; they too, even before us, received the divine vocation of faith and salvation. The Catholic Church condemns antisemitism, just as it condemns all racial discrimination, just as it condemns all the crimes of Communism and Freemasonry. But Christianity is the total antithesis of Kabbalism and Talmudism: a secular struggle against Christ, Christ the Redeemer, and Christ the Mystic; an ambition for universal dominion over all peoples and all nations; the perpetuation of the Synagogue of Satan, of that Sanhedrin that condemned Jesus of Nazareth to death.

It would be a historical lie to believe and maintain that all Jews, by virtue of being Jewish, are fatally determined to profess Kabbalism and Talmudism, to fight secularly to destroy Christianity and enslave Christendom; but it would be equally a complete denial of history to cover up, with the pious veil of universal brotherhood, of Christian charity, that Kabbalistic-Talmudic sect, which among the Jews has attempted such a satanic undertaking for 20 centuries.

The Bible, Jesus Christ, the Apostles in their Epistles, the Church, its Doctors, its Councils, its Popes, its tradition, its twenty-century history have condemned that satanic sect, because it is anti-theistic, anti-Christian, the enslavement of peoples and individuals, through its principal agencies: Freemasonry and Communism.

The Prime Minister of England, Benjamin Disraeli, writes in his "Life of Lord George Bentinck", p. 497:

"One can measure the extent of Jewish influence in the last revolutions of Europe. There was a movement against tradition, religion, and property. The destruction of the Semitic principle and its extirpation from the Jewish religion, both in its Mosaic and Christian forms; the natural equality of men and the abolition of property were decreed by the secret societies that form the provisional government, and at the head of each of them are men of Jewish race."

"The people of God cooperate with the godless; the most ardent accumulators of property join the communists, and the chosen race goes hand in hand with the scum of the lower castes of Europe."

"And all this simply because they want to destroy Christendom..." Thus speaks Disraeli, a Jew of pure lineage. Rightly so, Albert Caraco: *Apologie d'Israel. Plaidoyer pour les indéjendables*, p. 134 Paris 1957

In a strange display of sincerity, he said to the Jews: "Those who kill you resemble you, and those who respect you, do not. If all men were Jews, not one Jew would remain among men."

In reality, the Jews, as a race and as a people, have always found, despite the crimes and the Synagogue's constant conspiracy, their greatest protection and best defense in the Catholic Church, when governments and peoples, realizing their misdeeds, have expelled and persecuted them. To cite a recent, very recent example, I quote from the Hebrew weekly newspaper "Israel," published by the Jewish Community of Rome, in its issue of June 13, page 2, faithfully translating the last four paragraphs of the article from the original Italian:

THE WORK OF MONSIGNOR RONCALLI DURING THE PERSECUTIONS:

In 1944, Hirschamann was in the Balkans as the personal envoy of US President Roosevelt, tasked with helping the Jews of those countries. That same year, the Nuncio Angel Roncalli was in Turkey as Apostolic Delegate.

Hirschamann requested an audience with the future Pope to ask that the Catholic Church, still powerful at that time in Hungary invaded by Nazi forces, cooperate to save the Jews from mass destruction. "I have never met a man whose cordiality and human warmth were so radiant," declared Hirschamann, recalling that conversation.

After they had sipped two glasses of wine together, the Nuncio listened to the words of Roosevelt's envoy. 'Do you think,' he then asked Hirschamann, 'that the Jews down there are willing to submit to the rite of baptism?'

The American believed he could assure us that they would consent, in order to escape persecution. The Nuncio then arranged for the Hungarian clergy to proceed with the baptism of the Jews, giving them the corresponding certificate. As Catholics, the Jews had the option of remaining safe, staying within the Church, or continuing on their own path. (That is, remaining Jews). Hirschmann added that groups of Hungarian Jews operating clandestinely in Hungary later printed thousands of baptismal certificates without celebrating the Catholic rite. According to Hirschmann, Bishop Roncalli found out, but never said anything. "It was a loving service on the part of a great man," Hirschmann remarked. I think it is a new Jewish slander, although it apparently confirms the ecclesiastical protection we are talking about.

But, if the Church, if the Popes condemn racial antisemitism, if they protect persecuted Jews, they cannot, however, close their eyes to the crimes with which the powerful Kabbalistic-Talmudic sect conspires now, as it did twenty centuries ago, against God and his Christ

The totalitarian and indiscriminate condemnation of the entire Jewish people—and such is the true meaning of antisemitism—is only logically possible by professing absolute anti-Christianity. That is, by denying the Jew, simply for being Jewish, the status of a man redeemed by Christ, the "The totalitarian and indiscriminate condemnation of the entire Jewish people—and such is the true meaning of antisemitism—is only logically possible by professing an absolute anti-Christianity. That is to say, by denying the Jew, simply for being a Jew, the status of being a man redeemed by Christ, the status of being an object of Grace, and, finally, by believing him fatally determined to evil by his blood and race.

If all this is absurd outside of any pantheistic philosophy, it must be absurd to the highest degree within Christian philosophy and theology; but, above all, within Catholic philosophy and theology; because precisely there, in the Catholic, in the universal, it places its sharpest and highest emphasis. It is to fail in an essence of Catholicism to exclude a man, race, or people from universal redemption, from providential grace, and to deny them their freedom to do good or evil. Only by reducing theology, philosophy, and history to zoology—as Marxism and Nazism do—can one be dialectically racist and, therefore, anti-Semitic. "But if religion, philosophy, and humanity dictate to us a severe condemnation against antisemitism, and it remains so, religion, philosophy, humanity, our patriotism, and today European solidarity compel us not to grant full impunity to the individual criminal simply for being Jewish, and even less so to the Jewish sect or group, national or international, a criminal of war and peace...

To grant total and permanent impunity to an entity or individual, simply for being Jewish, would be tantamount to creating another form of racism, whereby, instead of the Jew being a born and fatal criminal, he would be rendered incapable of sin and crime... It is as absurd to condemn an innocent person as it is to grant impunity to a criminal simply for being Jewish. A condemnation can be just as culpable as an unjust acquittal; because to acquit a man or a group when they are guilty of treason or crimes against humanity is tantamount to condemning the nation and humanity to be murdered."

It is imperative to accuse the criminal, especially if he is a criminal against peace, regardless of his ideology, race, or religion. Our duty as Christians is to denounce the danger and to denounce the perpetrators of that danger. Our indiscriminate, Christian love for all people compels us to do so; and, therefore, for all Jews.

It is not without reason that we are convinced of a truth found throughout universal history, written in Israelite blood in every corner of the planet, which tells us that the first and eternal victim of the Talmudic-Kabbalistic Jewish sect, in its struggle for universal power, has always been and will be the people of Israel, upon whom the nations unjustly and mistakenly exact justice, making the entire people pay for the permanent betrayal and crimes that a small minority, a Hebrew sect, committed, commits, and will commit. Because such a sect is powerful and secretive... And when the hour of justice

and vengeance arrives, it is the men of the sect who are saved and the Jewish people who are massacred." (Mauricio Carlavilla: Necessary Preliminary Warning to Arthur Rogers' book: "The Mystery of the State of Israel").

From the same author, in another of his works—he is an authority on the subject—we now take an accusation against the entire people of Israel: "And just to point out one Jewish guilt; this one, indeed, of the entire Hebrew race. If not all Germans were Nazis, then all Nazis were Germans; and if not all Americans are Ku Klux Klan members, then all Ku Klux Klan members are Americans. Likewise, if not all Jews are Kabbalists-Talmudists, then all Kabbalists-Talmudists are Jews. It is evident that this is true in both Germany and North America. There were and are militant, active anti-Nazis and anti-Ku Klux Klan activists who do everything to denounce them and to differentiate them from themselves and from the German and American peoples... And we ask the majority of the Jewish people, that majority whom we do not believe to have any intention or action in the destruction of Christendom: What Jew has denounced any Jewish entity or personality for conspiring and fighting to destroy Christendom?

Or even:

What Jew has done anything to differentiate the Jews, perpetrators of the crime against Humanity and against Christendom, from the great mass of the Jewish people, innocent of such a crime?... None, my readers; none.

Quite the contrary; a great number of personalities, before All Israeli writers attribute to the Hebrew people en masse the "glory" of the crime against humanity and against Christianity; and, of course, no Jewish personality or

writer has condemned, or even differentiated, the Talmudic-Kabbalistic entity, which is not even differentiated to the Talmudic-Kabbalistic entity, which committed and is committing the crime against humanity and against Christianity, against the innocent Jewish masses. Quite the contrary. Unanimously, Israeli personalities and writers throughout the world not only do not denounce, not only do not discriminate against the honest Jewish masses from the homophobic, deophobic, and Christianophobic masses, but they deny with all their might the existence of the Jewish criminals and even the existence of the crime itself...

We submit to the Jews the consideration of the fact:

If the Jewish people, great historical victims of the crime against humanity and against Christendom, do not want to denounce the criminal, do not want to differentiate themselves from the Kabbalist minority that for centuries, and today more than ever, "wants to destroy Christendom," how can they expect that in defending themselves, Christian states and peoples will discriminate and differentiate between criminals and innocents?... How are they to differentiate them, and by what means, if they, the Jews, do not want to differentiate themselves?... And not only do they not want to differentiate themselves, but the most illustrious Jews, by their deeds and words, attribute the "honor" of the age-old crime against Christendom to the Jewish people en masse...

Here is not the justification, but the explanation of the pogrom and the Jewish genocide... Never dream, Jews, that a people will not defend their religion, homeland, and life for fear of making innocent victims. In such a

situation, their morality is a morality of war. If, in self-defense, they kill criminals and innocents at the same time, the blame will lie largely with the innocent Jews, for not having freed themselves or for not having previously distinguished themselves from the criminals; because their silence contributes to giving the appearance of truth to the identity of the Jewish people with the criminal Jewish minority; an identity proclaimed by this minority, and not denied by any Jew, "Never expect it, Jews; people will not discriminate, because they do not know how to discriminate, nor do you give them grounds to discriminate, and all of history demonstrates that people, with or without discrimination, sooner or later, will defend themselves. That's your problem, Jewish people, if you have a vocation for suicide by not wanting to expel from your midst those who want to destroy Christendom... If you have a vocation for suicide, know this: Christendom neither can nor wants to commit suicide.

FREEMASONRY AND INTERNATIONAL JEWRY

The Supreme Pontiff, His Holiness Leo XIII, in his Encyclical "Humanum Genus" of April 20, 1884, tells us:

"Humankind, having been miserably separated from God, creator and giver of heavenly goods, through the devil's envy, was divided into two distinct and opposing factions, one of which constantly strives for truth and virtue, and the other for all that is contrary to virtue and truth. The one is the kingdom of God on earth, that is, the true Church of Jesus Christ, to which anyone who wishes to be wholeheartedly attached, as is fitting for salvation, needs to serve God and his

only begotten Son with all their understanding and with all their will. The other is the kingdom of Satan, under whose dominion and power are found all those who, following the pernicious examples of their leader and of our first parents, refuse to obey the divine and eternal law and undertake enterprises against God or disregarding God himself...

"Throughout the continuation of the centuries they contend with one another with various and multiple weapons and battles, although not always with equal impetus and ardor. In our day, all those who favor the worse side seem to conspire as one and fight with the greatest vehemence, guided and aided by the society they call the Freemasons, extensively spread and firmly constituted. No longer concealing their intentions, they boldly rise up against the majesty of God, openly and publicly plotting the ruin of the Holy Church, and this with the purpose of depriving, if they could, the Christian peoples entirely of the benefits won for them by Jesus Christ, our Savior..."

"The Roman Pontiffs, our predecessors, diligently watching over the salvation of the Christian people, quickly recognized who this formidable enemy was and what he wanted as soon as he emerged from the darkness of his hidden conspiracy; and, as if declaring his password, they presciently admonished Princes and peoples not to be caught in the evil arts and snares prepared to deceive them. The first warning of the danger was given in 1738 by Pope Clement XII, whose Constitution was confirmed and renewed by Benedict XIV. Pius VII followed in the footsteps of both, and Leo XII, including in the Apostolic Constitution Quo graviora what had been decreed in this matter by the previous

popes, ratified and confirmed it forever. Pius VIII, Gregory XVI, and Pius IX, indeed, spoke in the same vein repeatedly."

"And, indeed, the nature and intent of the Masonic sect having been made clear by manifest indications, by conducted proceedings, by the publication of its laws, rites, and annals, and this being often corroborated by the very declarations of the accomplices, this Apostolic See openly denounced and proclaimed that the Freemasonic sect constituted against all law and convenience, was no less pernicious to the State than to the Christian Religion, and threatening with the most severe penalties that the Church usually employs against offenders, it strictly forbade everyone from enrolling in this society. Filled with anger at this, his henchmen, judging that they could evade or weaken it as much as possible partly with contempt, partly with slander, the force of these sentences, they blamed the Supreme Pontiffs who decreed them for having done so unjustly or for having exceeded their authority. Thus they sought to evade the weight of authority of the Apostolic Constitutions of Clement XII, Benedict XIV, Pius VII and Pius XII..."

But what matters most is to see the foresight of our predecessors borne out by events. Indeed, their provident and paternal care did not always or everywhere achieve the desired success; and this was either due to the pretense and cunning of those affiliated with this iniquity, or to the inconsiderate carelessness of others, who had a great interest in diligently overseeing this matter. Thus, in the space of a century and a half, the sect of the Freemasons has hastened to achieve greater increases than could have been expected, and by meddling through audacity and deceit in all aspects of

the republic, has begun to wield so much great power than what could have been expected, and by meddling through audacity and deceit in all aspects of the republic, has begun to wield so much power that it seems to have become almost master of the States. From such rapid and terrible progress has followed in the Church, in the power of princes, and in public health the ruin foreseen long ago by our predecessors; and it has come to the point of great fear for the future, certainly not because The Church, whose foundation is firm enough not to be undermined by human effort, but by those same nations in which the sect we are talking about, or other similar ones that are added to it as auxiliaries and satellites.

There are several sects which, although different in name, rites, form, and origin, united by a certain communion of purposes and affinity among their fundamental opinions, in fact agree with the Masonic sect, a kind of center from which they all emerge and to which they return. These, although they may appear not to want to hide in any way in the shadows, and hold their meetings in full view of everyone, and publish their newspapers, nevertheless, upon closer examination, are a kind of secret society, whose customs they maintain. For there are many things in them similar to the arcane, which they are commanded to conceal with the most exquisite diligence, not only from outsiders, but from many of their own adherents, such as the last and true end, the supreme leaders of each faction, certain more intimate and secret meetings, their deliberations, by what means and with what methods they are to be carried out. To this is directed the multiple diversity of rights, obligations, and positions that exist among members, the established distinction of orders and degrees, and the severity of the

discipline by which they are governed. The initiates must promise, and even ordinarily swear solemnly, never to reveal in any way their comrades, their symbols, or their doctrines. With these false appearances and constant art of dissimulation, the Freemasons strive with all their might, like the Manicheans of old, to conceal themselves and have no witnesses other than their own. They skillfully seek subterfuge, assuming the mask of literary figures and scholars who gather for scientific purposes, continually speaking of their commitment to civilization, of their love for the lowliest plebs; that their only desire is to improve the condition of the people and communicate the advantages of civil society to as many as possible... Furthermore, the members must give their word and assurance of blind and absolute obedience to their leaders and teachers, be prepared to obey them at the slightest sign and if they fail to do so, to not refuse the harshest punishments, not even death itself. And, in fact, when it has been judged that some have betrayed the secrecy or disobeyed orders, it is not uncommon to put them to death with such audacity and skill that the murderer very often eludes the investigations of the police and the punishment of justice. Now then: this business of pretending and wanting to hide, of holding men like slaves with a very strong bond and without sufficiently known cause, of using for all evil men subject to the whim of another, of arming murderers to ensure the impunity of their crimes, is a monstrosity that nature itself rejects, and, therefore, reason and truth itself evidently demonstrate that the society we are speaking of is at odds with natural justice and integrity.

Especially when there are other arguments, quite clear indeed, that reveal this lack of natural probity. For however cunning men may be in hiding

themselves, however great their habit of lying, it is impossible that the nature of the cause will not somehow appear in the effects. *"A good tree cannot produce bad fruit, nor can the bad tree produce good fruit."* (Matthew 7:18) and the fruits of the Masonic sect are, besides being harmful, most bitter. For from the most certain indications we have mentioned before, the last and principal of its attempts results; namely: to destroy, down to its foundations, the entire religious and civil order established by Christianity, erecting in its own way a new one with foundations and laws drawn from the bowels of naturalism. It would be interesting and necessary to transcribe here that entire courageous and decisive Encyclical, to refute once and for all those who, "compelled by conscience," presume to defend Freemasonry from its monstrous and centuries-old history of crimes, revolutions, and permanent attacks on our Western Christian civilization. Let those who do not know this Encyclical read it; let those who have forgotten it remember it. It is an Encyclical whose relevance has not faded; currently, it is perhaps more alive today than ever.

But, you will ask, what is the relationship between Freemasonry and International Jewry? The illustrious and distinguished Jesuit, Monsignor Léon Meurin, S.J., Archbishop of Port-Louis, in his work "Symbolism of Freemasonry", demonstrates with exuberant documentation that Jews were the founders, organizers, and leaders of Freemasonry, with which they sought to achieve and establish their world domination after destroying the Catholic Church and other existing religions

The first Supreme Council of Freemasonry, says Monsignor Meurin, definitively constituted on May 31, 1801, in Charleston, 33rd degree north

latitude, under the presidency of the Jew Isaac Long, appointed Inspector General the Jew Moses Cohen, who had received his degree in Spitzer, from the Hebrew Morin."

"The founders of that first Grand Council, which from then on became the center of cosmopolitan Freemasonry, were also Hebrews. On July 14, 1889, the Sovereign Pontiff Albert Pike, "Most Powerful Sovereign Commander, Grand Master of the Supreme Council of Charleston of the Ancient and Accepted Scottish Rite, First Supreme Council of the Globe; Supreme Grand Master Conservator of the Sacred Palladium, Sovereign Pontiff of Universal Freemasonry" published his Encyclical, in the thirteenth year of his pontificate, assisted by the Most Illustrious, Most Illuminated, and Most Sublime Brothers, Sovereign Inspectors General, Grand Electors who compose the most serene Grand College of Elected Masters, Council of the Special Phalanx and of the Sacred Battalion of the Order." The Encyclical lists 23 Potential Supreme Councils, of which that of Charleston is the first, scattered throughout the world. It also lists 100 "Grand Orients" and the "Grand Lodge" of all rites, in communication with the Supreme Council of Charleston as the sovereign Masonic power Throughout the ritual, terminology, and signs, the indelible traces of International Judaism, Kabbalah, Hebraism, the reconstruction of Solomon's Temple, the Star of David, and the names of the various degrees such as "Knight Kadosh" (Kadosh in Hebrew means holy) "Prince of Jerusalem", "Prince of Lebanon", Knight of the Serpent of Airen" etc.

In its chronology, the Jewish era is used by the higher degrees of Scottish Rite Freemasonry. Pike, in his Encyclical written in 1881, gives the date as: anno mundi 5641.

Regarding the so-called Pike Encyclical, see the Encyclopedic Dictionary of Freemasonry, vol. 3, and the History of Freemasonry, text by Findel, p. 325, first column - Supplement. It is worthwhile to quote here some of the words of the Sovereign Pontiff Albert Pike:

"The misguided who glorify Satan generally believe that the God of the priests has failed to keep supposed promises made by him to humanity, and, faced with this God's failure to keep them, they call upon the devil. Such is the system of goetia, which is an aberration, which is demonomania.

"Does the devil exist?" The priests say: yes. We answer: no.

"Who is the devil?" He is, say the priests, the prince of the angels, who rebelled against God and, having been defeated by the Archangel Michael, has been cast into hell as punishment, where he is condemned to burn eternally in the company of other fallen angels their accomplices, turned into demons, and with those humans who have not lived according to the law of the priests.

"Now, this priestly legend is nothing but an infamous lie, and our brethren who glorify Satan actually contribute to consecrating the imposture and clumsily harming us in the eyes of the ignorant multitude.

"Because of this, We condemn in the most formal manner the doctrine of Satanism, which is a rambling of nature, suitable for playing into the hands of the priests. The Satanic Freemasons undoubtedly give weapons against Freemasonry to our enemies.

"What we must say to the multitude is: We adore a god, but it is the god who is worshiped without superstition.

"To you, Sovereign Grand Inspectors, Generals we say, so that you may repeat it to the brethren of the 329, 319, and 309 (and not to the brethren of lower degrees): the Masonic religion must be for all of us initiates of the higher degrees, maintained in the purity of the Luciferian doctrine because the god Lucifer of modern theurgy is not the demon Satan of the old goetia..."

Yes; Freemasonry is Luciferianism, because it is the denial of God, because it is wanting to confront the Most High, because it is Machiavellian dualism, because it is Arianism, because it is Kabbalah, the Talmud, Pharisaism, the Sanhedrin that today, as yesterday, continues to deny Christ, continues to dream of the universal domination of all peoples and all nations. With good reason L. Poncins writes (*"The Secret Forces of the Revolution"* pp. 189-141):

"The universality of Freemasonry, its duration, the invariability of its aims, can only be perfectly comprehensible if it is a Hebrew creation, serving Hebrew interests. All of this would be absolutely incomprehensible if the origins of Freemasonry were Christian."

The invariable, determined, aggressive, and perverse aim of Freemasonry is the destruction of the Christian city, of Christianity, which is Christ who lives among us and who, today as yesterday, continues to be rejected, denied, and persecuted by its irreconcilable enemies, the leaders of the Jewish people.

"Freemasonry is a secret society, directed by an international minority, which has sworn an implacable hatred of Christianity. These characteristics are precisely the unmistakable hallmarks of Judaism. Secrecy, outward indefiniteness; that which is directed from the shadows by a coherent and powerful minority; that which incessantly seeks the death of Christ, the destruction of his redemptive work in the world."

The Most Illustrious Archbishop of Port-Louis, speaking of the Jewish origins of Masonic doctrine, states: "The dogmas of Freemasonry are the same as those of the Hebrew Kabbalah and particularly those of the book Sohar (light)." In reality, everything that constitutes Freemasonry is profoundly, exclusively, passionately Hebrew: from beginning to end. Those of the 16th degree are called "Princes of Jerusalem," those of the 24th degree "Princes of the Tabernacle." Freemasonry has always had, as the Most Eminent Cardinal points out Freemasonry has always held a great and very special regard for the Jews. During the Reign of Terror of the Commune, it was necessary to defend the treasury of the Bank of France from looting, but there was not the slightest threat to Jewish banking institutions, who, in those high days of the French Revolution, attained the privilege of citizenship. For this reason, Freemasonry has always viewed with true horror and decided antagonism any antisemitic sentiment or tendency.

As further confirmation of what we have said, we will transcribe the following information given to us by *Revue des Sociétés Secrètes* (pp. 118, 119 of 1924), in which appears the articulation of the monstrous apparatus that operates in the world, directed by the Jews, in the service of the Jews, and which aims

for the complete triumph of their cause: the destruction of Christianity and Jewish domination over all nations:

1° - The Gold International (Plutocracy and international high finance) at whose head are: a) *In America*: P. Morgan, Rockefeller, Vanderbilt and Wantherlippe, etc.; b) *In Europe*: The Rothschild family and other names of secondary importance.

2° - *The Red International*, or the International Union of Social Democracy of Workers. This comprises: a) The Second International (the Belgian, led by the Hebrew Vandertvelde); b) The 2½ International (the Viennese, led by the Hebrew Adler); c) The Third International—or Communist International—the Moscow International, led by the Hebrews Apfelbaum and Radek).

Discreetly associated with this International is the *Profintern* (International Bureau of Professional Associations, headquartered in Amsterdam).

3° - *The Yellow International*. "The unity of Jewry fights." It includes the Zionists, the Universal Israelite Alliance, the B'nai Moichei Jewish Order (Sons of Moses), and many other Jewish societies scattered throughout the countries of the Old and New World.

4° - The Secret International (blue), International Freemasonry, the united lodges of Great Britain, the Grand Lodge of France and the Grand Orient of

France, Belgium, Italy, Turkey, etc., all the Freemasons of the world. The coordinating center of this International is the Grand Alpine Lodge

5° - There are also two Hebrew-Masonic orders, *B'nai B'rith* and *Bene Berith*, in which only Jews can be associates, brothers, or members. The leaders of *B'nai B'rith* are Jews. The leaders of B'nai B'rith are Jews: Morgentau, U.S. ambassador to Constantinople; Brandeis, U.S. Supreme Court Justice; Mack, Zionist; Warborough, banker; Elkus, Kraus, Schiff, who subsidized the Jewish emancipation movement in Russia; Marshall, Zionist.

Grand Orient Freemasonry, Theosophy, Pan-Germanism, International Finance, and Socialist Revolution: all this has been invented, directed, and organized by International Jewry in its nefarious purpose of destroying Christianity and thus preparing for its dreamed-of world domination. The League of Nations in Geneva and the United Nations in New York are works, slogans, and directives of Jewish origin.

We have only briefly indicated the secret work with which International Jewry and its daughter and alliance, which is Freemasonry, have been undermining the indefectible stability of the Catholic Church of Christ for centuries. Now we will go over the relations between International Jewry and Communism.

COMMUNISM AND JUDAISM

"Of all the revolutionary systems," writes Maurice Pinay, "devised by men throughout the centuries that, unfortunately, aim to attack or directly destroy the values of spiritual civilization—systems put into practice throughout time, always in the most opportune way and at the most opportune moment—the most perfect, effective, and ruthless is, without a doubt, the Communist system. This system represents the most advanced stage of the World Revolution, whose tenets tend not only to the destruction of certain political, social, economic, or moral institutions, but also to the destruction of the Holy Catholic Church or, at the very least, of all manifestations of Christian culture, a culture that constitutes and represents the skeleton and support of our civilization."

"If all revolutionary tendencies of Jewish origin have attacked Christianity in its various aspects with symptomatic unanimity, Communism strives to make it disappear from the face of the earth and to erase every trace of its millennia-old spiritual work."

"The rabid fury of this satanic tendency has already given the world the most terrifying spectacle of horror and destruction that expresses the negative substance of Marxist ideology and the violent repudiation of everything that the human spirit, shaped by God, according to His will, and inspired by His highest desires, has created to this day on earth..."

"The goal that Marxism pursues is, as is known, the annihilation of the human personality in its aspect of higher formation, made in the image and likeness of God. The concepts of economic well-being, the planning to achieve them, the political-social doctrine that it proclaims and intends, are the means that allow a minority to exercise domination through oppression."

When taken to an international level, the goal could not be more transparent: *to allow a minority, which in itself would be contemptible, to achieve the annihilation of human personality through materialism, terror, and, if necessary, the persecution and even the murder of the vast majority of the population.*

"Everyone already knows and has before their eyes the murderous violence that has characterized the Soviet leaders; few are those who, at least once, have not shuddered with terror upon learning of the bloody means used in Russia by Marxist policy..."

S. P. Melgunov, referring to the numerous extraordinary commissions that arose in Russia during the early days of the Soviet Revolution, states: "The Extraordinary Commissions are not bodies of justice, but of cruel extermination, an expression of the Communist Central Committee. The Extraordinary Commission is not a commission of inquiry, nor a trial, nor a court, for it is the commission itself that determines the punishments. It is a body that operates under the internal aspect of a civil war; it does not judge the enemy, it exterminates him; it does not spare those who are on the other

side of the trench, it crushes them. It is not difficult to imagine how these merciless exterminations were carried out in reality, when, instead of a penal code, only revolutionary experience and so-called class consciousness reign. Consciousness, especially class consciousness, cannot be used subjectively. Revolutionary experience influences the will of the judges who exercise power according to their feelings and always in the form of oppression."

"We," says Latais, "do not wage war against particular persons; we exterminate the bourgeoisie as a class. Do not get lost in the search for documents and evidence relating to the fact of the accusation, in works or words against Soviet authority. The first question you must ask the accused is: To what class does he belong? What is his origin, his education, his instruction, his profession? That is all."

In the period of Lenin's dictatorship, Rohrberg's commission of inquiry, which was installed in Kyiv, after the reconquest of the city in 1919 is described in part by anti-communist volunteers as follows:

The entire cement floor of the large "garage" (this was the execution chamber of the Kyiv Provincial Cheka) was flooded with blood. The blood didn't flow; it formed various clots, of different sizes, but always large. A horrible mixture of red slime, brain, skull fragments, tufts of hair, shreds of flesh, and human remains was visible. All the walls, riddled with thousands of bullets, were stained with blood, brain matter, and scalp. A long trench, 25 centimeters deep and 10 meters wide, starting from the center of the garage, reached a neighboring building and

entered an underground exit shaft. Generally, after the massacres, the bodies of those killed were transported out of the city in cars and buried in a mass grave. In one corner of the garden, we found an old pit containing 80 corpses with horrific signs of cruel mutilation. Some were disemboweled, others without limbs, and still others dismembered. There were corpses without eyes or heads. Almost all showed their faces, brains, necks, torsos, and other body parts cruelly tortured. A little farther on, we found a corpse with a pointed stick driven into its chest. Other corpses had no tongues. In one corner of the pit, we discovered a terrible pile of arms and legs severed from the torsos to which they had belonged. No one will ever be able to accurately assess the magnitude of the enormous mountain of corpses that Marxism has erected and continues to erect, but what happened certainly surpasses the wildest imagination. It is not possible to know the exact number of victims. Every estimate falls short of reality.

In the Edinburgh newspaper "*The Scotsman*" of November 7, 1923, Professor Sarolev gives the list of those killed in figures that refer only to the first period of the Russian Revolution: "28 Bishops; 1,219 Priests; 6,000 Professors and Teachers; 9,000 Doctors; 54,000 Officers; 260,000 Soldiers; 70,000 Policemen; 12,950 Landowners; 855,250 Intellectuals and Professionals; 193,000 Workers and 815,000 Peasants."

The Denikin Commission of Inquiry into Bolshevik Atrocity, during the period 1918-1919, through exhaustive investigation, counted 1,700,000 victims in those two years alone.

The Comin, in the Roul, of August 3, 1923, makes the following observations: during the winter of 1920, Russia comprised 52 governments with 52 extraordinary commissions (Cheka), 52 special sections, 52 revolutionary tribunals, in addition to countless surveillance Chekas, railway tribunals, internal security troop tribunals, special mobile tribunals for mass execution on the spot of the trial, etc

To this long list of torture devices we must add the special sections and 16 divisional military tribunals. In total, there were more than a thousand offices operating to perform cruel services and carry out executions.

Bearing in mind that, during this period, other commissions called cantonal commissions were also operating, the total increases. The already numerous governments of the USSR successively grew. Siberia, Crimea, and the Far East were conquered. The number of Chekas (called commissions) grew exponentially.

The curve of executions in Russia, taking into consideration that the march of terror had acute phases and phases of relative calm, according to the statistics of that time, can be set at an average of 5 victims per day per tribunal. As there were more than 1,000 tribunals throughout the territory of the USSR, the victims were more than 5,000 in 24 hours. This brings us to a figure approaching one and a half million. After 45 years have passed since this carnage, which was neither the most appalling nor the bloodiest, many, forgetting these historical facts, may now think that Communism is not dangerous, that it is possible to establish peaceful coexistence, that the era of terror is definitively over. This is the great comedy we are witnessing,

whose reassuring aspect for superficial minds is that of peaceful coexistence. A year ago, the Cold War was showing signs of a very dangerous boiling point: threatening bases in Cuba, blockades of ships going to the island, a somber speech by President Kennedy, bravado of the Russian dictator. Everything has changed in twelve months, and the naive think that the White House's skillful policy disarmed the red power and managed to convince the communist countries that their aggressive program was senseless. On the other hand, taking advantage of the struggle that has arisen between Russia and its ally China, and the failures of Soviet agriculture, the United States, England, and Canada, in a gesture of brilliant policy, have offered to sell their surplus wheat and other goods to the leaders of the USSR at reasonable and generous prices, so that Russia, with modest profits, can resell them and thus feed its numerous satellites. It seems that the dove of peace, with the olive branch, has finally alighted on Earth, thanks to the cunning, the diplomacy, and the repeated trips of those who hold the world's destiny in their hands. But what about Cuba? And Hungary, and so many other appalling and contemporary examples from around the world that we could cite here?

The *Time Magazine* tells us (I'm translating from English): "*The communists in Hungary have most effectively sought the destruction of the Roman Catholic Church. They have confiscated 600 convents and monasteries and 3,000 schools. Within the clergy, the 100 new-wave priests, called 'priests of peace' and loyal to the regime, maintain constant propaganda among their fellow priests, urging them to kneel before the communist authorities. Recently, the regime halted this violent pressure. The time has come, the clergy were told in a pro-regime church newspaper, 'for each Catholic priest to determine what political and social*

position he wishes to adopt in the future.' Last week, eleven Catholics were tried in Budapest, accused of wanting to form select groups of young Catholics to overthrow the government."

Ten of the accused, after the customary psychological preparation or brainwashing that communists employ, confessed their guilt and remorse for their "crimes." But Father Oden Lenard astonished the court by denying his guilt. In Hungary, judges are not usually challenged in this way. Judge Istvan Bimbo addressed the other defendants and asked them if they thought Fr. Lenard was guilty. All ten answered affirmatively. Then Judge Bimbo asked Father Lenard:

Q. "Why do you refuse to respect the government's directives regarding the lawful activities of priests?"

A. "I only accept directives from my Archbishop (Cardinal Mindszenty, who has been a refugee in the United States Embassy since 1956); and now he cannot give me directives."

Q. "You are accused of secretly teaching religion to young people."

A. "Today our people are subject to great persecution, and cannot openly send their children to religious classes. As a result, I decided to teach the

children religion privately. I cannot see why the Gospel cannot be taught privately, when there is nothing preventing the private teaching of other subjects, such as music."

Q. "Did you hide a theology book in an armchair?"

A. "I don't know of any law that prohibits hiding theology books in an armchair."

Q. "What do you think of theology students who don't want to study Marxism?"

A. "There are many Marxists who also resist going to church."

Q. "You have hostilely influenced 300 young people against the State

R. "Only, if I remember correctly, there were 70."

At this point, Judge Bimbo suddenly interrupted the trial. He then sentenced Fr. Lenard to seven and a half years in prison and the other defendants from two and a half to seven years. By the standards of communist Hungary, the

sentence will seem benign. The question is whether Fr. Lenard will see the end of his sentence, or will mysteriously die, like other zealous Hungarian priests, in the prison cells.

Fr. Lenard's defiant dialogue with his judge is a vivid testimony to the formidable fact that even today faith is a terrible enemy to the brutal men who govern communism. After other similar imprisonments, the Archbishop of Budapest, Joseph Grosz, acting as head of the Hungarian clergy, sent a courageous letter to the government: "If the imprisoned priests are guilty," he said, "I must also be guilty. Arrest me and put me in jail with my friends." Prudently, the government preferred to ignore the challenge.

And will there still be those who think that peaceful coexistence is possible? Will there be those who seek in the apparent capitulations the "modus vivendi" to subsist in the face of the overwhelming impetus of communism? Prudence, fear, openness to the left, or ecumenical dialogue?

But what do Jews have to do with Communism? Nadal: Very little! They are the creators, instigators, sustainers, and permanent leaders of International Communism.

1) Karl Heinrich Marx was a German Jew, whose real name was Kissel Mordeay. He was born in Trier on May 5, 1818. His grandfather was a Rabbi, and his father, also named Karl, studied Law and became a lawyer and later a

legal counselor in Trier, where he was baptized in 1824, converting to Christianity with the name Henry Marx. He was married to Henrietta, a Dutch Jew, among whose ancestors, according to his granddaughter Eleanor Marx, were a whole series of rabbis throughout the centuries. After writing his famous work "*The Capital*," the first sacred text of theoretical Communism, a doctrine he dedicated himself to propagating throughout his life with tireless activity, Marx published his famous "Communist Manifesto" in London, at the suggestion of the Jew Engel, born in 1848. He is also the author of the first modern theory of Hebrew Nationalism with ultranationalist tendencies.

2) Friedrich Engel. He was the organizer of the First Socialist International. A close collaborator of Marx, he was also a Jewish cotton merchant, and died in 1894.

3) Karl Kautsky, whose real name was Kaus, is the author of the book "*The Origins of Christianity*," a work that primarily attempts to refute and destroy the foundations of our holy Catholic faith. He is the greatest interpreter of Marx and published various writings in 1887 aimed at spreading Marxism and defending Jews. In 1906 he wrote "*The Class Struggles*" a book that constitutes the doctrinal foundation of the Chinese dictator Mao Zedong.

4) Ferdinand Lassalle, a Jew born in Breslau in 1825. After having been involved in the democratic revolution of 1848, he published a work in 1873 that caused a revolutionary state among the workers. His main work is called "*Capital and Labor*."

5) Eduardo Bernstein, a Jew, born in Berlin in 1850. His principal works are "*Assumptions on Socialism*" and "*The Social Democracy of Today in Its Theory and Practice*."

6) Jacob Lastrow, Max Hirsch, Edgar Loening, Wirschauer, Babel, and many other Jews who can be and are considered the theorists of Communism.

In the impossibility of naming all the Jews who in Germany, Italy, Holland, Spain, England, and France have worked in the revolutions, propaganda, and directives of International Communism, we will now cite some members of the first communist government in Moscow (Council of People's Commissars, in 1918):

1° - Ilyich Ulyanov (Vladimir Ilyich Ulyanov or Nicholas Lenin). President of the Supreme Soviet, Jewish on his mother Blank's side.

2° - Lew Danovich Bronstein (Leon Trotsky). Commissar of the Red Army and Navy. Jewish

3° - Joseph David Vissarianovich Djugashvili-Kochha (Joseph Vissarianovich Stalin). Commissar of Nationalization, descendant of a Georgian Jew.

4° - Cicerin, Commissar of Foreign Affairs; Russian.

5° - Apfelbaum (Gregor Zinoviev), Commissar of Internal Affairs; Jewish.

6° - Kohen (Volodarsky), Commissar of Propaganda; Jewish.

7° - Samuel Kaufmann, Commissar of State Ground; Jewish.

8° - Steimberg, Commissar of Justice; Hebrew

9° - Schmidt, Commissar of Public Works; Jewish.

10° - Ethel Knigkisen (Liliana), Commissar of Supplies; Jewish.

11° - Pfenistei, Commissar for Refugees; Jewish.

It is impossible to reproduce here all the data we have. Of the 554 communist leaders in Russia, 447 were Jewish.

And the same is true in the satellite countries of International Communism, such as Hungary, Czechoslovakia, Yugoslavia, Poland, Romania, and East Germany. The names we have cited are merely proof that our claims are well-founded, that we are not falsely accusing International Jewry by holding it responsible for the appalling tragedy engulfing the world.

WHAT WILL BE THE ATTITUDE OF THE COUNCIL?

We all have reason to be concerned; we are all keenly interested in this Ecumenical Council, not only because it concerns the Church, our Church, the one in which we were born, in which we were baptized; the one in which our parents died, in which we have firmly believed all our lives; but also because it concerns, because at stake is our true freedom, the dignity of our human person, the sacred interests of our homes, the future and well-being of our country, and the highest interests of the glory of God and the salvation of souls

The disturbing news that the press has given us from Vatican City, moreover, justifies our very justified fears. It seems that, without any regard, the very foundations upon which the Church of Jesus Christ stood immovably are being moved. There is talk of an "accommodation" of the Church to the world of our day. There is an attempt to "*improve our dogmas*," the definitions that we believed to be infallible, made by the Magisterium of the Church. It is said that the Pope will share his supreme authority, the Primacy of his Jurisdiction, with all the Bishops. The aim is to combat and restrict "the undue exaggerations" that the Roman Catholic Church had and has in its devotion to the Blessed Virgin Mary. They want to interrupt the fulfillment of that Marian prophecy: "All generations will call me blessed." They speak of the participation of the laity in the ministerial functions of the teaching Church; they want to have married deacons, with families, with wives, with servants, with worldly demands. With what money will the demanding needs of these

new ministers of the altar and their families be provided for? Who will desire the priesthood with its celibacy, when one can serve God in marriage with the title and prerogatives of the diaconate? I had learned the organic, insurmountable distinction that exists by the will of the Divine Founder between the teaching Church and the learning Church; The distinction that existed between the countless disciples of Jesus of Nazareth and "*the twelve*," the Apostolic College. But no, now it turns out that my theology was wrong, that lay people are also part of the Hierarchy, that arms and legs are now going to occupy the functions and the place of the head. The Churches must be decentralized; the universal language must be suppressed; images of the Saints in temples, which distract and encourage superstitious practices, must be eliminated; the Mass must be simplified; We must make our liturgy more like the Protestant liturgy, so that all "our separated brethren" may enter our Church as if at home, without the smell of incense, without ostentatious ceremonies, without luxurious vestments on our priests, without lavish weddings for our faithful, without anything, in short, that might be objected to by the sensibilities of those who are still outside the Church. No excommunications, no restrictions. Let Catholics read, keep, and spread Protestant Bibles, which, after all, also contain the word of God. And in this desire for accommodation, for compromises or updates to our dogma and our liturgy, morality, I think, must also seek to be more realistic, more adapted to the criteria and ways of life of the irreligious world that surrounds us. No more restrictions on divorce; no more restrictions on birth control; no more objections to belonging to sects, lodges, or communist parties.

But, above all these reforms, the document prepared by the Secretariat of Cardinal Bea, assisted by the valuable services of Bishops Méndez Arceo, Silva Henríquez, and other progressive leaders, must take first place. It is necessary, whatever the cost, to exonerate the Jews from the crime of deicide; it is necessary to declare them the beloved children of the Most High; it is essential, so that they may soften their centuries-long persecution against Christ and his Church, to establish a Jewish-Christian alliance, in which the Jews remain Jews and in which we Christians cease to be so Christian. This is not the first authorized charade that has taken place in history.

In a worldwide propaganda campaign, the German theologian Hans Küng is applauded excessively, and entire pages of his scandalous theology are published. There is talk of the so-called "Syndicate of Cardinals," at the head of which is the wise and courageous Cardinal Ottaviani, "head, as a communist magazine says, of the powerful Congregation of the Holy Office."

This "syndicate of Cardinals" is credited with publishing Maurice Pinay's book "Complotto contro la Chiesa" (Plot Against the Church), which the Freemasons, Communists, and Jews have sought to denigrate as a libel, and in which, with impeccable and abundant documentation, the Zionist-Masonic-Communist conspiracy to destroy the Church is clearly demonstrated, using certain "progressive" elements who are, in reality, true infiltrators within the ecclesiastical ranks. It is said that Paul VI, in order to eliminate the "*syndicate of Cardinals*," appointed a commission of four cardinals loyal to him to preside in his name over the plenary and working sessions of the Council. Boasting is made of the meetings the Progressives

held before the Council to prepare for battle. Special mention is made of the meeting in Fulda (West Germany), at which Progressives from 10 nations were represented. Cardinals Pizzardo, Felici, Roberti, and Siri are attacked with equal virulence...

"These are intentional exaggerations by the press," some say to silence the legitimate anxieties that the faith of many suffers with such news. If only it were so! The ecclesiastical persons who have been in Rome and have commented on the situation tell us the opposite. A Provincial Father from a very illustrious religious family, frightened by the information he himself had obtained in the Eternal City, said to a group of friends: "I trust that the Holy Spirit will set everything right; otherwise, I fear that the evils that follow from the Council will be greater than the few good things that the revolutionary changes of the progressives can give us." But it will not happen that way. We must not have more confidence in the power of men—whatever their rank and knowledge—than in the permanent work of God in his Church. "The Gates of Hell shall not prevail."

To conclude this already lengthy study, allow me to transcribe now *"The Legend of the Great Rabbi,"* which Papini masterfully wrote long ago in his work *"The Witnesses to the Passion."* Papini's poetry will perhaps soften the harshness of my style and somehow justify my concepts.

""An immense hall in the Pope's palace. Early evening. On the wide, black table, a silver lamp with three wicks laboriously dispels the great masses of shadows from the room.

"Beside the table, seated on an invisible bench, a little old man, all white. Very pale skull and bald, thin face, clear eyes, white habit. It is Pope Celestine VI. He is alone; he waits

"A door opens in the background. A man dressed in violet brings in the expected visitor and disappears. Sabbatai ben Shalom, Chief Rabbi of the Exile, approaches the table and the light with slow, solemn steps.

"He is on the verge of old age, but still upright and strong. His reddish-blond hair covers the nape of his neck; his brighter red beard reaches halfway down his chest. On his face, a pallor barely tinged with purple, the black rims of his eyes gleam. A commanding nose curves over thick lips that peek out from the curly hairs of his beard. A long, brown serge cloak, reaching almost to his feet, envelops the majestic figure of the Grand Rabbi"

"Having arrived before the Pope, he stops and seems to want to kneel, but only bows his head without uttering a word.

"Celestine VI looks at him with his clear, solitary eyes and raises his hand in a gesture of blessing, but does not continue the gesture.

"I have been told that for a long time you have implored to come into our presence to announce, in the name of your people, some good news. We have wished to hear your desire favorably, because the Vicar of Christ has the duty to welcome all who turn to him. Speak, then; we are listening!"

"Your Holiness," Sabbatai ben Shalom says aloud, "I thank you from the bottom of my heart for your condescension. This is the most terrible and happiest moment of my life. For weeks, for years, I have awaited it with groans and prayers. You cannot imagine what I have had to overcome and conquer within myself and around me to reach this hour. The West and the East have seen my tears and heard my supplications. Doubts have pierced me, disciples have abandoned me— friends have wept over my folly, enemies have tried to assassinate me. But finally, from the night of agony, the great day of victory has dawned. I have gone forth to dismantle the sophists, to shake the wavering, to inflame the lukewarm, to subdue the rebels. And now, all the Jews scattered throughout the lands of the world have recognized the light and speak to you through me. All my brothers are ready to confess that Christ Jesus is the true Messiah, the descendant of David, the only begotten of God. All eagerly await the moment of being welcomed into the Church he founded and being able to be, Holy Father, your children."

Sabbatai ben Shalom remains silent and scrutinizes Celestine's face as if to ask for or await a word from him. But the elderly Pope remains motionless and silent, lost in thought, as if he had not heard.

The Grand Rabbi then adds in a low voice: "Perhaps this manifestation seems so incredible to you that you fear you have before you a boastful man or a fool. But in truth you I say that we are tired of being wretched and segregated, hated and persecuted, reviled and expelled. We too, after so many centuries, feel the longing to no longer appear like lepers in a foreign land, like nephews of Cain and accomplices of Judas. We feel the need to clasp fraternal hands, to find the smile of hospitality, to be admitted to your banquets, to feel on our faces the kiss of forgiveness; to love and be loved. All our hope is in You, Your Holiness. Our hearts are stirred thinking of the day when You will wish to absolve the deicides and bless the damned. In agreement with my confreres, I have prepared the ceremony of reconciliation. On the day you choose, hordes of Jews will come from the ghettos and synagogues of every corner of the world. An endless procession will traverse Rome, singing psalms of penance, and will gather before St. Peter's. We will all be covered in black robes and our heads will be adorned with ashes. We will leave in the center of the square all the copies of the Talmud and the Midrashim that can be gathered, and with my own hands I will set them on fire. No sooner has the fire of lies been extinguished than a clamor of trumpets will impose silence. Twelve Rabbis, one from each tribe, will read aloud, one after the other, the formula of the solemn abjuration, in the name of the multitudes who will approve at each pause with the cry of amen. Then Your Holiness, surrounded by the Cardinals, the Princes, the High Dignitaries, will appear at the door of the Basilica. All of us, kneeling, will sing the psalm of supreme supplication—*de profundis clamavi*—and our desperate voices will make the vault of heaven tremble. Silence restored, You will speak, with the

power transmitted to You by Christ and Peter, the words that absolve and purify, and You will impart to the children of Abraham the blessing of the Holy Spirit. Then we will rise, scatter the ashes from our heads, cast aside our black robes, and You will see us clothed in the white tunics of catechumens. Behind you, our endless procession will enter to fill the great temple, chanting hymns of thanksgiving and of exultation. And it will be up to you to decide on what day we too may also satiate our souls with the transubstantiated flesh of the Risen One.

"The Grand Rabbi fell silent and, once again, stared with the dazzling black of his pupils at the morbid, translucent ivory face of the one before him.

"During Sabbatai's speech, the Pope had made no gesture of astonishment or joy, but the instant he was about to reply, it seemed that an unexpected veil of melancholy covered his sweet, sea-water eyes

"If everything I have heard is true," he said in a moderate and patient voice, "I thank the Most High for having chosen me, an unworthy servant, to behold such a wonder and receive such unexpected consolation. If the shepherd is happy when he finds one of his stray sheep, his joy will be a thousand times greater when he recovers, in its entirety, the flock that had been lost. You were the firstborn of the promise, and there are always places at the table of the Father for the wayward children who have recovered from the light of the spirit. But our responsibilities in the office that Providence has assigned us are extremely serious, as serious as you cannot imagine. And before uttering

the word you await, we have the obligation to question and reflect. The Christian people, and above all, God, could not forgive us for a rash and ill-considered decision. We must, therefore, repress the natural impulses of our souls and delve deeper into yours. Do not be surprised by the delay, nor be offended by the question I will ask you. I know the Jews well, and I know that they practice *quid pro quo*. Tell me frankly, what do you ask in return for your conversion? If it is just and within our power, we will agree to it with joy

Sabbatai ben Shalom's face turned deathly pale upon hearing these last words, and his lips began to tremble.

"Holy Father, I see that you are truly assisted by the Holy Spirit and that you have been granted the charism of discerning spirits."

Your inspired wisdom has read the secret of my mind. And I must confess that my people have imposed upon me the task of interceding with you to obtain a grace in exchange for our repentance and our return. I dared not say it, but now I trust I will be heard, given your paternal kindness. We ask only one thing: that Holy Week be removed from the liturgical year. Hundreds of years have passed since the crime of our fathers, and even for the most monstrous crime, the day of prescription must come. The memory of the deicide will remain, but only in the books, for we do not ask you to mutilate or falsify the Gospels, but to abolish Holy Week, that is, to celebrate only the feast of Easter, the commemoration of the Resurrection. As Christians, we could not bear the repetition of the tale of our infamy every

spring in all the churches of Christendom. The father in the parable does not repeat the story of his flight to the returning prodigal son every Saturday.

"Sabbatai ben Shalom," Celestine interrupted, his voice full and resolute; "your parents didn't know what they were doing, but you don't understand what you're saying! How could we all rejoice in the day of the Resurrection if we hadn't wept together over the agony of the Passion? And how could the ineffable sacrifice of the Redemption be conceived without Gethsemane and the Sanhedrin, without the Praetorium and Calvary? And do you believe it possible that the Church, even if only to welcome the people of Mary and Paul, could cancel that which is the crowning achievement of their poem of prayers?"

"—One could reply to the Grand Rabbi—agree to a compromise: to preserve the liturgy of the Passion, but without saying a word about the Jews. Only Pilate and the Romans should appear as guilty and deicidal.

"—You are raving, Sabbatai. What you foolishly propose would be an offense against justice and truth. The Romans were merely the material executors. They were soldiers and had to obey. The fault does not lie with them. And Pilate was the recalcitrant victim of your accusations and threats. If you had not deceived him, he would never have consented to the death of the Just One. The Jews, only the Jews, thought of and desired the deicide.

"So be it. We accept the full weight of the guilt. Our fathers willed that the blood of Christ should fall upon them and do not wish to deny them. Look at our hair and you will still find some particle of Jesus' blood. But this infamous baptism must not be an obstacle to the new baptism we invoke from You. We are ready to redeem the blood shed by our people. Every drop will be paid for at a fabulous price. The Holy See is poor. It needs to send apostles to the pagans, build churches, feed its servants, and help its poor. We will give you everything you lack. Never will the Church have been as rich as it will be after our return. We will lay before the altar of Saint Peter, as an expiatory offering, all the gold we can collect in our community. We will place at your feet bags full of coins from all over the world and, if that were not enough, gold candlesticks, gold cups, gold statues, gold necklaces, and and bars of gold. Never have human eyes seen such a mountain of gold glitter all at once. Billions upon millions: say a word and they will be yours.

The ivory of Celestino's face turned as white as marble.

"-Sabbatai, you blaspheme! You would pay for the divine blood, the blood of the Son of God, the blood of God, with some cartload of metal! But, don't you know or don't you remember that a single atom of that blood is worth more than all the gold hidden in the bowels of the earth?"

"-Holy Father, do not disdain our donation. Before rejecting it, consider all that you can do with this treasure: save the unfortunate, redeem the

captives, heal the sick, clothe the naked, appease the enemies. From all over, people will prostrate themselves at your feet: charity is the most powerful of apologies. And from the heights of heaven, Christ will be happy, seeing that you lovingly welcome his poor, that is, himself.

"Don't expect to tempt me. Even charity can be a snare of Satan. Don't make me say that Judas is reborn in every Hebrew. You sold the Lord for thirty pieces of silver, and today you would like to buy him back with the profits accumulated over centuries by the plunder of your usury. You are mistaken, Rabbi. The Church does not resell its God at any price."

—And we propose to you, also, to do what Christ himself commanded the rich. We will renounce our gold and become poor and naked, for the love of Him. What more can you ask? And is it right, perhaps, to call our obedience to the Gospel diabolical?"

"You forget that your offer is bound by a simony. It is not a spontaneous donation but a surrender subordinated to a reckless and unacceptable request. We cannot remove a single syllable from the tragedy of the Passion, even if you buried Rome under a mountain of gold. We are ready for all pardons, but it is not within our power to abolish or falsify a jot of Christian worship. In exchange for our pardon, we ask only for an act of sincere penance. But to obtain Christ's forgiveness, remorse, which can be the effect of fear, is not enough, nor is obedience to his Church, which can be dictated by self-interest. And even less so the offering of gold that would presume to

buy heaven with the yellow tumors of the earth. Christ is love and asks for nothing but love. But you still speak today, like offended spirits and like merchants. You are still those of the Sinai desert; you always think like Simon Magus. Your hearts have not changed. Out of exhaustion or out of love for peace, you want to submit to the Church, but you do not truly love Christ because you are not willing to suffer to deserve his love.

"—Holy Father, Sabbatai interrupts, almost furiously, — Haven't we suffered enough already? Our holy city was burned, Hebrew mothers forced to feed on the flesh of their own children, our homeland was taken from us, in every corner of the earth we are decimated, scattered. Are so many centuries of suffering and humiliation not enough to appease Him whom we killed?"

"They might have sufficed if you had accepted martyrdom with gratitude, as a convicted and confessed criminal accepts just punishment. But in your hearts, poisoned by resentment, you have felt those persecutions as vengeance and not as the fruit and remedy of guilt. And certainly, the suffering itself cannot be imputed to your merits. You conceive of nothing but evil against evil, benefit in exchange for benefit; you lack that impulse of pure love that finds joy even in humiliation, that generously gives everything to the one who steals a part of it, that repays evil a thousand times over with good. Only with this love can Jesus be won back. If you do not give proof of possessing it, he will not be able to welcome you into his Church

"-Holy Father, love obeys neither will nor reason. We understand that it is necessary to love, and we desire to love, as you say. But think, what kind of life was ours, before and after the deicide. Grant that we too may enter the Church of Christ, and in time perhaps we will succeed in loving Him as He should be loved. Is this longing to be united with you who believe in Him not already a sign and beginning of love? And are we not ready, for love of Him, to renounce the wealth that is our life? And if the summit of the Gospel law consists in the forgiveness of offenses, know that we are also resolved to forgive.

"-Forgive? You, the perpetrators of an unforgivable crime? And what do you want to forgive?"

"-Remember. The Father oppressed us with his Law and delivered us defenseless to the oppressors. The Son allowed his death to be avenged upon our defenseless people by all Christian nations. Both, distinct persons of one single Being, have willed and tolerated our plagues and our misfortunes. God has been for centuries upon centuries our greatest enemy. And a selfish enemy; the Emperor of the universe who rages against a mob of nomads! But He has said that we must forgive our enemies, and we bow our heads in obedience. And we forgive Him, too, Him before men. We had God killed, and it was a dreadful sin, but today we forgive God, and it is the greatest effort we can ask of our wounded and tormented hearts. I repeat to you in the name of all Jews that we forgive our persecutors, that we also forgive Christ. No one has dared to say this but you know we are different

from all other men. If even this supreme sacrifice is not enough, what more do you want from us? Will you reject this proof of love as you rejected our coin? And do you still want to slam the door in our faces?"

Sabbatai fell silent and looked at the Pope. He realized, now, that Celestine was weeping. From his poor childlike eyes, aged in prayer, flowed threads of tears, streams of piety in the furrows of his wrinkles.

"You are weeping!" exclaimed the Grand Rabbi, with a triumphant voice. "So, mercy has conquered all doubt? Praised be the Most High, now, and for all eternity! Truly, may I call you Father? Answer! Speak!"

But the Pope continued to weep and remained silent. Sabbatai threw himself to the ground, shouting:

"Speak, then, the word I have awaited for thousands of days! Vicar of Christ, successor of Peter, Father of men, here I am, at your feet! Answer in the name of the God of Abraham and Jacob!"

Celestino, still weeping, moved from his place and lifted the Jew with his bony, white hand. But he did not utter a word. And the tears continued to flow faster over the whiteness of the illuminated face.

Sabbatai silently gazed at those tears and finally understood that the Pope's answer lies in his weeping. He too would like to weep, but he cannot; he feels a lump in his throat. But in his parched eyes shines only the reflection of an irritated sadness. After a few seconds, he bows deeply and with quick steps heads toward the door

"In the immense, dark hall, the Pope's voice is heard murmuring the Good Friday prayer: 'Oremus et pro perfidis Judaeis ut Deus et Dominus noster auferat velamen de cordibus eorum' (Let us pray for the perfidious Jews, that our God and Lord may raise the veils of their hearts)." Thus ends Papini. The conversion of Israel is announced; one day it must come; but, in the meantime, the struggle between Christ and the Antichrist intensifies: complete affirmation or total negation; Catholicism or Communism; Christ or Lucifer. There are no possible, sincere, or profitable compromises. We are not anti-Semitic; but, for that reason, we cannot be with International Jewry or with its offspring and allies, Freemasonry and Communism. "He who is not with me is against me," said the Son of God made man to save sinful men.

WHAT IS PROGRESSIVISM?

In his encyclical "*Pascendi Dominici Gregis*" of September 8, 1907, His Holiness Pope Saint Pius X enumerates and condemns the very serious errors that, under the name of modernism, were beginning to surface in the Church of Christ. This encyclical, like Pius IX's encyclical *Quanta Cura*, stands out for its doctrinal and dogmatic importance. Both also coincide in pointing out the errors that attack Catholic dogma or morality. Of the Encyclical *Quanta Cura*, Lercher does not hesitate to affirm that "it is commonly considered an ex cathedra definition, in view of its final admonishing words." Regarding the *Syllabus of Pius IX*, there have also been those who find in it a true definition, and all agree in recognizing its great authority, increased by its acceptance and dissemination through the magisterium of the Bishops, although the condemnation of said errors does not mean that all of them deserve the same qualification.

The Encyclical *Pascendi* does not employ terms of true definition; nor can it be so in itself, as the decree *Lamentabili*, with its corresponding Syllabus, is a document of a Congregation. But the approval of said decree, "more than in a specific form," made in very explicit terms by the Pope, and above all, the subsequent "*Motu proprio*" *Praeestantia* Scripture, together with the prescribed formula of the anti-modernist oath, have also led to the opinion of considering said Syllabus as an ex cathedra definition; a point of view held among us, even before the "*Motu proprio*" by Father Pablo Villada.

The Pope recognizes that "there have never been lacking, stirred up by the enemy of the human race, men of perverse speech, (Acts 20:30) of vain and seductive discourses (Tim. 1:10), which err and lead astray (2 Tim. 3:13); but

he affirms that "in these last times the number of the enemies of the cross of Christ has strangely increased, who with entirely new and perfidious arts strive to annihilate the vital energies of the Church, and even to destroy from top to bottom, if it were possible for them, the empire of Jesus Christ

The Pope admits "the circumstance that at present it is no longer necessary to go looking for the fabricators of errors among the declared enemies: they are hidden, and this is precisely the object of the greatest anxiety and anguish, in the very bosom and within the heart of the Church. Enemies, in truth, all the more harmful for being less declared. We speak, venerable brothers, of a great number of lay Catholics and, what is even more deplorable, even priests, who, under the pretext of love for the Church, utterly lacking in serious knowledge of Philosophy and Theology, and, on the contrary, impregnated to the marrow of their bones with poisonous errors drunk from the writings of the adversaries of Catholicism, boast, in spite of all feelings of modesty, as as restorers of the Church, and in a tight phalanx they audaciously assault all that is most sacred in the work of Jesus Christ, without respecting the very person of the divine Redeemer, whom they reduce, with sacrilegious temerity, to the category of a mere and simple man."

Pius X believes that the Church has had no worse enemies. *"For, in fact, as has already been noted, they plot the ruin of the Church, not from without, but from within: in our day,"* the Pope continues, "the danger is almost in the very bowels of the Church and in its very veins; and the damage caused by such enemies is all the more inevitable the more thoroughly they know the Church. Add to this that they have applied the axe not to the branches, nor even to weak shoots, but to the very root; that is, to the faith and its deepest fibers. But once this root of immortal life is wounded, they proceed to

circulate the virus throughout the entire tree and in such proportions that there is no part of the Catholic faith where they do not lay their hand, none that they do not strive to corrupt. And while they pursue their nefarious design by a thousand paths; their tactic is the most insidious and perfidious. Amalgamating the rationalist and the Catholic within themselves, they do so with such refined skill that they easily lead to deception among the few who are discerning. Moreover, consummate recklessness, there is no kind of consequence that will make them retreat, or rather, that they will not uphold with obstinacy and audacity. They combine this—and this is the most effective way to deceive—with a life full of singular activity, assiduity, and zeal for all kinds of studies, aspiring to gain public esteem for their often irreproachable conduct. Finally, and this seems to remove all hope of remedy, their doctrines have so perverted their souls that they have become despisers of all authority, impatient of all restraint, and entrenching themselves in a lying conscience, they omit nothing to attribute to sincere zeal for the truth what is only the work of tenacity and pride.

The Holy Pontiff could hardly have pointed out with more precision and courage the profound revolution that, under the name of "modernism," was brewing within the very heart of the Church. Apparently, the papal condemnations crushed this heresy, or rather, this cluster of heresies, which, in essence, implied the total rupture of our sacred traditions and the destruction of our entire religion. The names remained, but they were devoid of the meaning of our dogmas, of our age-old beliefs.

But modernism did not die. It changed its name, its appearances, and its methods, though not its intentions or goals. Modernism today is called progressivism. Before, it was agnosticism, phenomenalism, scientific atheism,

vital immanence; now it is historicism, which seeks to dilute God, religion, dogma, and liturgy into a positive theology, in which the historical interpretation of eras and events that passed many centuries ago and adventurous and unscrupulous exegesis come to occupy the solid arguments of the old scholastic theology and philosophy, which has fallen into disuse, as something outdated and absurd, to give way, without hindrance or impediment, to a modern, flexible philosophy and theology, accommodating and comprehensible for the modern world that emerges from the catastrophic chaos of a dead past.

For centuries, since the Protestant Reformation, we have been waging a fierce and exhausting struggle against all forms of human thought that have arisen from the Protestant Reformation and the radical changes brought about by the undeniable progress of science, industry, and modern technology. We have discovered a new world, which admits neither dogmatism, nor limitations on freedom of thought, nor religion, nor even God himself. That is why progressivism, abandoning tradition, the Thomistic synthesis, and the old arguments of scholasticism, seeks a new foundation for religious faith, an ecumenical dialogue with the materialistic and atheistic world, a decorous transaction between truth and error, between the religion of Christ and its mortal enemies: religion in the negation of religion, theism and spiritualism in atheism and materialism, freedom in slavery, peace in the midst of war. This is the peaceful, religious, social, political, economic, and moral coexistence that progressivism dreams of, seeks, and tries to realize in its madness.

Progressivism has its most advanced champions in France and Germany. Father Teilhard de Chardin, S.J., is French, and the revolutionary theologian Hans Küng, of Swiss origin, is a professor of theology at the University of Tübingen. They are not the only ones, but they are among the most prominent exponents of the "new philosophy and theology." So far, however, the two have had different and opposing fortunes in their reconstructive or reformist adventure; for while Father Teilhard de Chardin, S.J. Having received a Monitum from the Holy Office published on June 30, 1962, which was quite mild and indulgent, inviting Bishops and Religious Superiors to warn the faithful against the dangers due to the ambiguities and philosophical and theological errors contained in his works, Father Hans Küng, in my opinion more dangerous, more independent and in many of his theses more scandalous than Father Teilhard, was chosen by John XXIII as the official theologian of the Council, apparently on the advice of Cardinal Cicognani, Secretary of State of His Holiness.

Two main writings expound the simultaneously scientific and religious systematization of Father Teilhard de Chardin: "The Phenomenon of Man" and "The Divine Milieu."

The first is a work devoted to the genesis of the human race, from its most ancient cosmic origins. Its study completely eliminates the metaphysical problems of efficient cause and final cause that this genesis implies. "Nothing but the phenomenon (that is, the sensible appearance), but the whole phenomenon."

Father Teilhard is an unreserved evolutionist. His explanation, his driving principle of this continuous and permanent cosmic evolution, of which we ourselves are a part, is what he calls the "Law of Complexity and

Consciousness." That is to say, a universal law: throughout the entire scale of living beings, the degree of vital consciousness is always proportional to the degree of complexity of the nervous organism, and, in higher animals, to the complexity of the brain. The maximum of consciousness is currently attained by humankind, whose consciousness is of a different nature: reflection and thought.

All vital phenomena presuppose two forms of activity or energy: 1) physical, common to all bodies, even non-living ones, and subject to quantitative measurements, which the Father calls "tangential" energy. Its attitude is purely transitive and modifies the various relationships that the parts of matter have with each other. 2) The inner, immanent, psychic energy, which the Father calls "radial," and which is strictly qualitative

Father Teilhard affirms that psychic energy, which can only be observed in living beings, is also found, albeit infinitesimally and imperceptibly to us, in all matter. There is, therefore, no real distinction between living beings and apparently inert matter. "Every natural anomaly is always the exaggeration, until it becomes perceptible, of a property distributed everywhere in an imperceptible state." Therefore, consciousness, which we clearly see in man, has a cosmic extension and, as such, is surrounded by spatial and temporal prolongations. Life presupposes a pre-life. The largest material particle has, as in an embryo, a germ of consciousness. This embryo of consciousness, already real in the most elementary particles, will grow and evolve in atoms, then in molecules, and finally in man. "Spiritual perfection and material synthesis are nothing more than two sides or parts of the same phenomenon."

Father Teilhard de Chardin distinguishes three stages in the formation of the created Universe. He does not speak of creation: that is metaphysics; rather, he speaks of "cosmogenesis." In this evolution, whose origin or beginning he does not explain, there is a continuous progression of quantitative complexity (physical energy) and internal qualitative intensity (psychic energy). In this continuous becoming, there are three leaps or qualitative transformations that are deeper and, so to speak, more perceptible.

1° - The leap from non-living to living: The psychic energy, still imperceptible, of atoms or molecules eventually reaches a critical point, beyond which it cannot increase without undergoing a profound and radical transformation: pre-life becomes life, in its now observable, albeit more humble, form.

2° - The second stage, (biogenesis) is the development of sentient life: a progressive increase, with ever-growing progression, in the complexity of psychic energy. Continuing with organic complexity, always evolving, animal energy is transformed and gives rise to a new, this time definitive, manifestation of consciousness: reflection, thought, man. Individual evolution has reached its final stage by arriving at a perfect reflection fully centered on itself. The biological drive of evolution, however, will not stop; it will take different forms. It is no longer organic cells that will come to associate in a higher synthesis, in a more complex brain; now it will be psychic or spiritual centers (the grains of thought) that will associate in a scientific and social synthesis. It is the moment or stage of the socialization

and complexification of personal thoughts, which replace bodily cells. This stage presents entirely new characteristics:

1. Universal regrouping of humanity. Not only a few privileged human minds, but all people, all centers of thought, will group together to build a new superior spiritual organism. Only those who freely refuse to associate will be separated.
2. This spiritual grouping no longer tends to constitute a superman, a superhumanity. The point toward which all human spirits tend to meet can only be a personal spirit, transcendent and pre-existent to all, which Father Teilhard has called the "Omega Point," the final point or Center of natural convergence of all spirits. This Omega Point, prior to and above all evolution, is itself a personal and spiritual being; it is what metaphysicians call God. This gathering of consciousnesses around the Omega Point occurs in two ways: A) Through the individual association of each personal spirit with God at the moment of death; and B) Through the biologically necessary socialization that takes place in world history, within the evolving human community, until it becomes a great collective reflection, whose ideal end would be a perfect community of thought and love. Upon reaching its critical point this perfect socialization, says the Father, will demand not a transformation, but a collective escape of all humanity from matter to the Omega Point; then it will be the end of the world. The work of Father de Chardin expounds his religious thought. He speaks in Christian language and intends to demonstrate how, through the

Incarnation, Christ is that famous Omega Point, which science saw as the ideal and end of cosmic evolution. Because of the Incarnation, all created reality has become sacred. The profane no longer exists. Here is his argument: "Within the Universe, every soul is for God. But, on the other hand, all reality, even material reality, is for our soul. Thus, around each one of us, all sensible reality is, through our soul, for God. All human activity, whatever the intention of the one performing it, constitutes in itself a positive contribution to the building of the Mystical Body of Christ.

Father Teilhard speaks to us of the even physical and natural connection that links our natural activity with the building of the heavenly Kingdom; he speaks to us of an "immersion in God," of a "mysticism of the action"; and he insists greatly on the intrinsic and positive value of human action as such and of its even natural fruit. This is the first stage of the spiritual life. The supernatural intention, grace itself, comes only to remake or increase an action already sacred in itself. By going into the world and loving it, one goes to God and loves Him. It is the world that will lead us to God." The Incarnation has sacramentalized the whole world. All natural actions are elevated by God so that they may cooperate in a great work of grace.

My God, write... so that I may not succumb to the temptation to curse the Universe, make me worship it by seeing you hidden in it; our hope of heaven could not live unless it is embodied in a temporal work. This hope presents itself as an immense, "wholly human" hope, which implies the use of human means and the constant pursuit of their perfection.

The progress of the Universe, and especially of the human Universe, is not a competition with God, nor a vain waste of energy that we owe Him. The greater man is, the more united he will be to humanity, conscious and master of its strength; creation will also be more beautiful, worship more perfect, and Christ, through his mystical extensions, will find a body worthy of his resurrection. We will never know all that the Incarnation still expects from the world's potential. Christ will not return to earth until the scientific and technical progress necessary to unify, concentrate, and socialize all of humanity has been achieved in such a way that it is mature enough to collectively reach the Omega Point, which we know is Christ. What can we think of this revolutionary and absurd conception of Chardenian theology and philosophy? Implicit denial of God's creative work, ontological contradiction between being and non-being. To create is, properly speaking, for Father Teilhard, to unify, to unite elements that were previously multiple. There were elements before creation; they were a disunited multitude that were nothingness. "Where there is complete disunion of the cosmic fabric, there is nothing." Being and non-being; affirmation and negation; absurdity.

Father Teilhard's fundamental philosophical error is that of Bergson and his philosophy of pure becoming, of movement without a moving subject. For Bergson, the reality of the world is constituted by creative evolution; the world creates itself by developing and expanding. For Teilhard, the world is constituted by a creative union, a concentration, a gathering, a complexification. Perpetual creation, because it is a perpetual concentration.

And souls and angels, simple spiritual substances, lacking parts? God creates the soul through the continuous action He exerts on living organisms

in the course of evolution. This is the meaning Teilhard gives to the creation of the soul; angels have no possibility of existence whatsoever. Spirit, in the scholastic sense of the word, does not exist and cannot exist, in Chardenian philosophy and theology. Creation, understood according to the philosophy of Fr. Teilhard de Chardin, S.J., "is a mysterious product of the act of completing and finishing itself of the absolute Being." A God who needs complement, a world that completes God; a God in permanent evolution... Pantheism, denial of God, Gnosticism! Philosophical revolution, new in form and old in ideas, that destroys the very essence of all religion!

Father Teilhard's integral evolutionism lamentably confuses the natural order and the supernatural order, a fundamental distinction in Catholic theology. He speaks of grace and the supernatural; he seems to recognize the need for divine assistance and aid; but these words do not have the meaning of scholastic theology and the defined doctrine of the Church; it is the divine help required by nature throughout the increase of its natural evolution toward the final stage of its concentration. What does he intend, to naturalize the supernatural or to supernaturalize nature?

And, on the precipice of its false premises, it tries to establish the mystery of the Incarnation of the Divine Word as the "Omega Point," as the end of that natural evolution of the world. This materialistic evolution is nothing other than the formation of the Mystical Body of the whole Christ. What science considers a "cosmogenesis" (formation of a world that revolves around a personal and absolute Omega point) is nothing other than a "Christogenesis." The entire evolution as a whole becomes "critical." I will not prolong this exposition and this critique further due to lack of space. Confusion of ideas and subordination of faith and its mysteries to absurd

and untenable scientific opinions; destruction of the very concept of faith. Father Teilhard constructs a new theology, in which all the mysteries and dogmas of our religion are confused and subordinated to subjective and erroneous opinions. He wants to rationalize our faith, adapting it to the procedures of the physical and natural sciences. The Father's tendency is to go to the world and not to go to Christ, except because it is the center of the evolution of the world. If Fr. Teilhard de Chardin, S.J., has done grave harm with his heretical doctrines, greater, undoubtedly, is the pernicious influence of the Swiss theologian Hans Küng. As Tanneguy de Quenetaing writes (*Réalités Magazine*, September 1963), "he embodies, in their boldest and most profound aspects, the reformist tendencies that are currently shaking the Catholic Church"... "Last spring, Hans Küng toured the United States and delivered a series of lectures at the major Catholic universities in Boston, San Francisco, Los Angeles, etc., as well as at Yale University. The theme of his talks was 'The Church and Freedom.' Before his astonished and enthusiastic audience, he rose up, in the very name of Christian freedom, according to the New Testament, against 'the spirit of inquisition' and the intolerance that still leaves its traces in the Church. He declared that the Church should publicly proclaim the right of every person to practice religion according to their conscience, and that this doctrine should be applied in countries like Spain. He called for the abolition of the Index and prior censorship of books.

The shameful and humiliating news for Catholics that the press gives us today is terribly distressing: "A Cardinal's attack against the Holy Office," guardian and defender of orthodoxy, not of the Vatican, but of the entire Church... There was enthusiastic applause in the Council Hall of St. Peter's Basilica, says the Associated Press, even though the regulations of the great assembly prohibit it. With good reason, the most worthy Cardinal Alfredo

Ottaviani, Secretary of the Holy Office, rose in a sublime and most honorable gesture to say: "I must protest in the strongest possible terms the condemnation we have just heard!" His Eminence reminded the conciliar powers that the Pope himself is always the Prefect of the Holy Office. The Council's press spokesman paraphrased Cardinal Ottaviani, stating that the attacks against the Holy Office stem from a lack of knowledge or something worse. These are the results of the heretical doctrines of Küng and his followers and admirers. We should not be surprised when the Calvinist theologian Karl Barth states: "With Hans Küng, I feel right at home. He has published two books on the Council, which have caused a huge sensation in Protestant circles: *"Concile et Retour à L'Unité," The Council and the Return to Unity;* and *"Le Concile, Épreuve de L'Église," The Council, Proof of the Church.*

In a display of frankness, with intolerable presumption and boastfulness, the Tübingen theologian challenges all traditions, all dogmas, everything most precious and sacred in our religion: "Every institution," he says, "even the holiest (for example, the celebration of the Eucharist), every constitution (for example, the preeminence of the Pope), can, in the process of formation and deformation of the Eucharist), every constitution, (for example, the preeminence of the Pope), can, in the process of historical formation and deformation, become such that they need renewal and, consequently, must be reformed and renewed. He asks the Council, in order to succeed, to acquire "a radical awareness of the Gospel alone, in the practical perspective of our time and for our time." "The Council must take into account the legitimate claims of Protestants, Orthodox, Anglicans, and Liberals." He rejoices that "John XXIII, for the first time in four hundred years, has

decisively broken down the barriers of misunderstanding, passivity, isolation, a merely defensive attitude, and setbacks; and has established an active and vigorous spirit of understanding toward our separated brethren." The Church has the right to demand "great sacrifices from the Minister of Peter (that is, the Pope and the Primacy of his Supreme and Infallible Jurisdiction and Magisterium) if she is to regain her unity. He wants more talk about the Pope's duties than his rights, and more talk about the rights of bishops than their duties. The apostolic ministry of bishops, he says, must recover the spirit of the New Testament. "The Pope's inerrancy is naturally integrated into the structure of the Church." "The Church today," he categorically affirms, "needs above all probity.

He also speaks "of the improvement of dogmas." "As human-historical formulas, the Church's definitions are themselves susceptible to improvement and must be improved. One of the characteristics of dogma is its polemical perspective. Therefore, a defined truth, polemically, contains a particular aspect of error. Every proposition, in its verbal formulation, can be both true and false. It is more difficult to discover how it has been thought than how it has been said. The ecumenical task of theology on both sides consists in seeing the truth contained in the error of the others, and the probable error found in one's own truth."

WHAT I THINK ABOUT HANS KÜNG'S THEOLOGY

Here is a summary of the thought of the famous German theologian, who in his recent lectures greatly scandalized the not easily scandalized Catholics of the United States, and clearly shows the deep and disastrous revolution that, with the attractive name of progressivism, is brewing within the Church and which, it seems, may surface within the Ecumenical Council itself, Vatican II.

If Küng boasts of being frank, I will not allow him to take advantage of his frankness. It is necessary to call a spade a spade. It is imperative to unmask the heresy that flaunts theological reasoning. It is vital for the future of the Church that the wolves in sheep's clothing be exposed. For, to begin with a boast of frankness, I consider everything Küng has written not only scandalous, "offensive piis auribus," but in many propositions which are openly heretical and perverse. With the doctrine of the German theologian, all of Catholicism is shaken, cracked, and destroyed. The "Nihil obstat" and the "Imprimatur," which precede and endorse the books of the theologian of the Rhine, do not change the intrinsic doctrine that the author teaches and which he intends to be accepted by the Council. Let's take it one step at a time:

1) Küng, with intolerable arrogance, dares to condemn the Fifth Lateran Council wholesale, calling it a failure, a catastrophe for the Church, insinuating that the Council was the cause of the Protestant Reformation. "Post hoc, ergo propter hoc": Lutheran Protestantism erupted six months

after the Fifth Lateran Council; therefore, logically, the Council was the cause of this hecatomb. What logic! Mr. Küng, don't try to make us swallow such nonsense.

2) Doesn't the German theologian realize that such a wholesale condemnation of one Council logically and inevitably implies the condemnation of all Councils; even more, the condemnation of the living, authentic, and infallible Magisterium of the Church! Doesn't he understand that by removing the foundation, the entire building collapses?

3) What is the audacious theologian implying when he wants Vatican II to acquire a radical awareness of the Gospel alone, in the practical perspective of our time and for our time? Is it perhaps what the writer of "Le Monde" comments on when he affirms that the future of the Church belongs to the bold, and that it is necessary to rediscover the thousand-year-old tradition of Catholicism?

Therefore, the Church in which we were born, in which we were baptized, in which we have believed, for which we have fought, to which we have given our lives, is not the true Church of Christ. This is a Church made by men, and now it is necessary to return to the true evangelical spirit, to the authentic doctrine of Jesus Christ, which was obscured, covered up, buried by the fateful work of the Councils and the Popes. Who can guarantee me now that the work of this Council and this Pope is not a new trap, a new deception? What then is the norm and criterion of truth?

4) With almost dogmatic authority, Mr. Küng points out to the Council the path to follow. Of course, the legitimate claims of the Protestants, the Orthodox, the Anglicans, and the Liberals must be taken into account. What legitimate claims is the theologian referring to? Doctrinal ones, I suppose, since he writes and speaks about doctrine. Does he mean to tell us that some errors, professed by our separated brethren and condemned by the Church, are legitimate claims that were improperly rejected and, even more improperly, condemned by Popes and Councils? Does Mr. Küng not understand that he is digging his own grave? Does he not realize that he wants to establish doctrinal opposition between the Popes and the Councils? Where is the infallibility of the Magisterium of the Church?

5) "The Church today, he categorically affirms, needs, above all, probity." Need implies lack. Then, implicitly, our theologian affirms that the Church does not have, nor has it had for who knows how many centuries, probity. It has been an imposter; it has lived by deceiving the faithful. Obstinate in its denials, it has refused to take into account the just and righteous demands of our separated brethren.

6) "Vatican II, according to Küng, will only succeed if it acquires a radical awareness of the Gospel alone, from the practical perspective of our time and for our time." Away with tradition, away with the opinions of the Fathers and Doctors of the Church, away with previous Ecumenical Councils and their dogmatic definitions and those of the Supreme Pontiffs! Gospel, only Gospel; Christianity, falsified by the Church for almost twenty centuries, must be

rediscovered. Moreover, this same Gospel must be interpreted and accommodated from "the practical perspective of our time and for our time." Pragmatic truth, utilitarian truth. It is not time that must be adjusted to the forgotten norms of the Eternal Gospel; it is these norms that must be adapted to our time.

7) According to the Tübingen theologian, "Catholics and Protestants are equally responsible for the division in the Church." The sophistry is subtle, since it skillfully confuses men and institutions. There have been miseries and sins among Catholics, even among members of the clergy and the highest hierarchy, just as there have been, and even more scandalous and abominable ones, among our separated brethren and their apostate founders; but, my friend Küng, these human weaknesses are not the Church, although perhaps they are Protestantism. The Church never taught or authorized evil; whereas Protestantism, by mutilating and falsifying the doctrine of Christ, came to justify, legalize, and propagate these abuses. Proof? What for, if you already know it?

8) In your laudatory phrase to the late Pontiff John XXIII, you, by stating that he came to "decisively tear down the barriers of incomprehension, passivity, isolation, a merely defensive attitude, setbacks...", implicitly condemn the Popes and Councils (Trent and Vatican I) that for four hundred years had a different attitude, one that you now consider mistaken, at the very least, if not false, intolerable, we might almost say heretical or schismatic. We must not forget, Mr. Küng, that in the Church such a prolonged period of error, obstinacy, or institutional malice would be proof of its human fallibility and a denial of its divine origin. A spirit of understanding, yes, for our separated

brethren, as long as we do not wish to sacrifice the immutable doctrine of divine revelation, nor do we wish to hold the Church of Jesus Christ responsible for the religious revolutions that in its twenty centuries of existence it has seen unleashed among its own children

9) How delicate, how sophisticated, how dangerous is what the Tübingen theologian insinuates about the relations between Peter and the Apostles, between the Pope and the Bishops! Once again he appeals to Sacred Scripture, to the spirit of the New Testament, as if the work of the Church, throughout the centuries, had falsified the divine institution. In plain terms: what does Küng want, what does he ask for? That the Pope be less Pope and that the Bishops be more Bishops. "The apostolic ministry of the Bishops must," he says, "recover the spirit of the New Testament." What has been lost is recovered. The Church, in its dynamics, had lost the spirit of the New Testament, and now it is necessary to recover it.

The entire theological treatise of *De Romano Pontifice* falls apart. Everything that Vatican I studied, clarified, and defined by inspiration of the Holy Spirit now needs revision and amendment. Mr. Küng, there are only two principles that you have forgotten or maliciously want to forget:

A) Christ made Peter head and foundation of his Church; to him he gave the keys of the Kingdom of Heaven; to him, independently of the other apostles, he gave the power to bind and loose, that is, as we study in theology, the Primacy of Jurisdiction and the fullness of the Magisterium of his Church

B) The apostles, insofar as they share in the prerogatives that Christ gave them, insofar as they are members of the Apostolic College, insofar as they are united with Peter, since the Apostolic College does not exist if Peter is not there.

Mr. Küng considers one of the most important tasks of the Council to be establishing "a legal status for episcopal meetings, both national and international." I ask: Dependent on or independent of the Roman Pontiff? A Council is not the same as a Conciliabulum, even if many bishops from many countries attend. If the divine origin of the Episcopate in the Church is a reason to equate Bishops with the Pope, disregarding the Primacy of Peter, within the spirit of the New Testament, as Küng suggests; the divine origin of the priesthood can also establish our equality (that of ordinary priests) with Bishops. Is the priestly order not of divine institution? Away with the Hierarchy! Equality, the democracy of the revolution!

10) Much has been said now about centralization and decentralization; about the nationalization and internationalization of the Roman Curia. I consider two distinct concepts in these words. The Church cannot decentralize itself without losing its organic constitution, the one given to it by its Divine Founder. Ubi Petrus, ibi Ecclesia. It is impossible for the building not to rest on the one foundation that Christ intended to give it. Something else entirely, quite different, is the internationalization of the Roman Curia; this seems to

be the demands of not only the efficient functioning of the Curia itself, but the catholicity or ecumenism of the Church itself.

11) One last clarification on this basic point: Papal inerrancy or infallibility is not naturally integrated into the structure of the Church, but rather into the assistance of the Holy Spirit and the promises of the Divine Founder. Therefore, dogmatic definitions ex cathedra are infallible in themselves, not by the consent of the Church.

With this, we arrive at the very heart of Küng's ecumenical theology, at the foundation he establishes in his dialogue with our separated brethren: "Dogmas, all the definitions of the Church, as human-historical formulas, are in themselves susceptible to improvement." Why? "Because all truth, defined controversially, contains a particular aspect of error. Every proposition, in its verbal formulation, can be both true and false." From this it follows, says the astute theologian, that it is more difficult to discover how a truth has been conceived than how it has been stated. The ecumenical task of theology on both sides consists in seeing the truth contained in the error of the others, and the probable error that is found in one's own truth!

1) Let's apply this luminous principle of Küng, which, to tell you what I feel, smacks of Protestant free inquiry and philosophical skepticism, and we'll have to start doubting everyone and everything. Who is going to reveal to me, in each case, what the speaker or writer was thinking, if verbal expression can have various interpretations, can be, at the same time, false and true? The very words of the Gospel, as human-historical formulas, are or

can be subject to these fluctuating interpretations. If words cannot express to us what the thought of Jesus Christ was in any case, who, and with what authority, can do so?

2) Mr. Küng, the definitions of the Church are not, as you so casually assert, merely human-historical formulas. You forget the essential and characteristic element of what you call human-historical formulas: their divine inspiration; and you forget. You also know that there is a living, authentic, and infallible Magisterium in the Church, the only one that can authoritatively give us, in case of doubt, the meaning of scriptural words or formulas that express dogmatic definitions. Any possible controversy that might arise among theologians in such doubtful cases ceases when the authoritative voice of the Vicar of Christ or of the Councils has spoken the final word

3) If the principle of contradiction is true, if logic exists, we cannot admit Father Küng's destructive assertion that defines the work of ecumenical theology, as he calls the fraternal and friendly compromises between orthodox and heterodox; which work "consists of seeing the truth contained in the error of others, and the probable error found in one's own truth." Truth has no error, nor does error have truth. There may be misinterpretations, twisted or confusing expressions; but a mixture of truth and error, that is not. That is an aberration in the conceptual order. Just as in the Catholic order it would be absurd to say that being is identified with non-being.

In this time of terrifying crisis, in this moment of fluctuations and changes, in this hour of transition through which the world is passing, it is terrible to shake and undermine in this way the deeply rooted and secure beliefs that we all had, to come and tell us that we were wrong, that the secular interpretation of theology was not correct, that it is necessary to rediscover authentic Christianity, in which separated brethren fit, accommodate themselves, and merge

To conclude this section, I would like to mention, at least, the French Jewish philosopher, a baptized Catholic, who, with his bold theses, undoubtedly deserves to be counted among the most prominent progressives: Jacques Maritain. Like Lamennais, he proposes solutions for the world of our day, taking into account the division of religious beliefs, the current dispositions of minds, and the new era into which the world is entering. He defends the private and public exercise of any worship, even if false, as a natural right of the human person. It seems to us that Maritain's theses have been given considerable consideration by progressives in their An ambitious and hopeful ecumenical dialogue, in which they perhaps hope to reconquer the world with a more understandable, more humane, less rigid, less inflexible Christianity. What matters is unity, even if we bend the truth

His Eminence Cardinal Giuseppe Siri, Archbishop of Genoa, in a letter of August 1, 1963, entitled "*Orthodoxy, Errors, Dangers*," addressed to his priests, speaks to us "of certain intellectual and practical tendencies that either violate the sacred good of Catholic orthodoxy, or carry within themselves the seeds from which, sooner or later, contradictions or, at least, incongruities with Catholic orthodoxy are born..." His Eminence says that "There are

people who harbor the secret thought of a universal change of things, from which no one will escape nor be able to withdraw. For them, the problem of orthodoxy consists in adapting or interpreting, not in defending without altering the deposit received from the Apostles..."

The Most Worthy Archbishop of Genoa recognizes our duty to love our Protestant brothers and sisters, to pray for them, *"so that all the necessary conditions for their return to the truth may be fulfilled"*... "We are not speaking of them, but of a climate which, since Luther, has permeated modern history and which is expressed not through proselytism, but through cultural forms and states of mind," whether it be called Jansenism or Enlightenment or Modernism or Progressivism...

We do desire, yes, the return of the prodigals to the house of the Heavenly Father; we ask that the light of the Holy Spirit illuminate those who live in error. We open our arms to them as they return humbly to the Church. But, no capitulations; no distortion of our Catholic truth; no religious liberty, a thousand times no.

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